THE PRIEST

Vol. IV NOVEMBER, 1948 No. 11

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Currente Calamo

The First Hundred Years

THE centenary of St. Charles' College, Catonsville, Maryland, commemorated by Msgr. Cartwright's article in this current issue, is of more than passing interest to at least three of your editors: Fr. Gustafson, Fr. Cronin, and Fr. Ginder all had a season or two on the Faculty of that venerable institution.

In fact, if we may say so, it was there, during the summer-school of 1943 (remember acceleration?) that the old **Acolyte** magazine got its priestly vocation. It was there that the details were worked out nights in the fragile silence of a prefect's study and the steaming humidity of a restless dormitory. Then our first issue appeared the following January.

Apropos of St. Charles, we ran across an interesting snapshot in the Providence **Visitor**, showing three long-legged school-boys together on the campus in 1918: Russell J. McVinney, William Brady, and James L. Connolly, now Their Excellencies of Providence, Sioux Falls, and Fall River respectively—all classmates at St. Charles.

Strangely—or was it strange?—that year the "Poets" put on a play for the departing "Rhets" in the form of a prophecy. The outgoing seminarians were portrayed as pastors, professors, administrators, and monsignors; then three Bishops were pictured in the persons of none other than the three friends, Bishop Connolly, Bishop Brady, and Bishop McVinney.

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The Embarrassment of Lambeth

WE followed from afar (physically, mentally and morally afar) the doings of the Lambeth Conference. Add respectfully, too; for we wish all peace movements well, even though we may think some of them bizarre or even inane. It is naturally most difficult for us authoritarians (we are that, no matter the evil connotations some would attach to the word) most difficult for us to understand organizations that lack organization. Lambeth had no authority.

To put the case in sonorous loose language, "The Lambeth Conferences . . . are in no sense synodical gatherings, and their decisions have no authority binding in the consciences even of members of the Anglican Communion, although its decisions are naturally regarded as of serious import and are received with respect" (The Montreal **Daily Star**, August 21, 1948).

Does the Anglican Communion itself have any inherent authority? The question is not asked in any snide way. Anglicanism represents an attitude of mind, a religious attitude, a traditional attitude. But the minds involved seem muddled on a fundamental point; the religion implicit, one approaching rather religiosity; the tradition about to break up.

The greater part of the Conference's time this year seems to have been given over to the discussion of an "encyclical letter" which appeared October tenth, dealing with

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"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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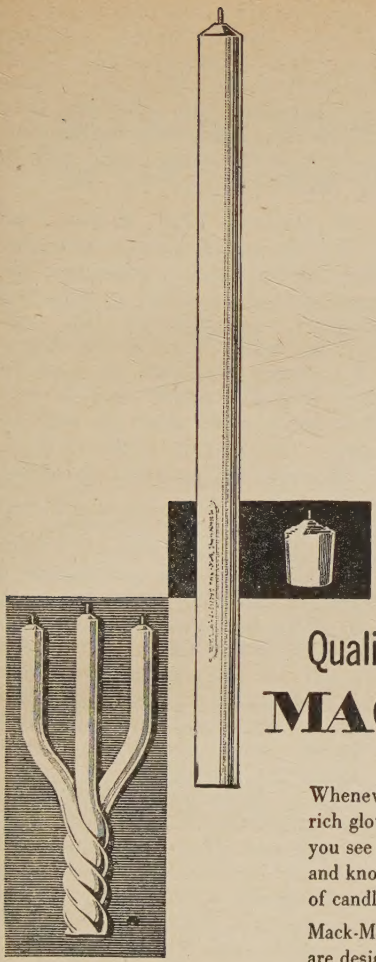

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"deep divisions existing within the Church itself" mostly centering about the controversial new church in South India. Here the problem is what does the episcopacy mean in the Episcopal Church. One would not think the answer too difficult, at that.

September 1947 diocese and Southern India united with four Non-conformists; episcopal and non-episcopal traditions have been merged, or mingled in some strange way. Many of the bishops in this new amalgam, or whatever one should properly call it, have not been consecrated in the Anglican Church, nor ordained in it.

Hitherto the historical episcopate was spoken of as an essential of the Lambeth "Quadrilateral," the other three corners being the Bible, the Creed, and the sacraments of baptism and holy communion. In 1913, for example, the Archbishop of Canterbury ruled that it was illegal for Anglicans to receive communion at the hands of ministers not episcopally ordained. Some old-line Anglicans have already called the movement in India a schism; others have tended to defer judgment till after this recent Conference. Hence the embarrassment of Lambeth. The question was most difficult after all. What would emerge, the old Quadrilateral or a new Triangle?

At Amsterdam the first Assembly of the World Council of Churches concluded without being able to define the very term, Church; Lambeth could not apparently define Episcopal. Amsterdam notes plaintively, "Christians should ask why Communism in its

Continued on page 866

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DEATH OF A TYRANT

"In the banqueting-room, Judith was now left alone, save for Holofernes, that lay full length on his couch by the table, in drunken sleep. Her maid she left at the door, to keep watch; she herself, standing by the couch, wept silently, and silently moved her lips in prayer. Lord God of Israel, she said, give me strength! Now guide these hands aright, and give Jerusalem the relief Thou hast promised; now be the task performed, but for the hope of Thy aid, undreamed of! With that, she went to the head of the couch, and unfastened the scimitar that hung there; unsheathed it, and caught the sleeping man by the hair; Lord God, she said, strengthen me now! Twice the scimitar fell on his neck, and cut clean through it; down came the canopy from the pillars, down fell the headless body to the earth, and ere long she was at the gates, giving the severed head to her maid-servant and bidding her thrust it away into the sack she carried. Then they went out, both of them, as if bound on their customary errand of prayer; but this time they took the winding path along the valley, right up to the city gates."—from The Book of Judith in Volume I of THE OLD TESTAMENT in Msgr. Knox's translation.

It's a contrast to the extract we gave you last month from Msgr. Knox's THE MASS IN SLOW MOTION isn't it? With ordinary luck, this first volume of THE OLD TESTAMENT will be ready when you read this. However, as ordinary luck is just what we haven't had with this book from the time we first saw it till now, it may not be, but cheer up, nothing short of an atom bomb can keep it back much longer. In the meantime, don't forget THE PSALMS IN LATIN AND ENGLISH. The Latin is the new version, and is on the left-hand page throughout, facing the same Psalm in Msgr. Knox's translation on the right-hand page. Thus you can see just what he did and why he did it.—$5.00.

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ST. PAUL by Robert Sencourt. This is the third volume in the series Great Writers of the World. St. Paul is considered primarily as a writer, but the author by his familiarity with the period, and with the countries through which St. Paul travelled, adds much to our understanding of his journeys as well as his writings. Illus. $3.50

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VOL. IV NOVEMBER, 1948 NO. 11

Editorial Comment

Improving Our Biblical Literature

IN May of this year a notable book came to our market—*The Canticle of Canticles* by Willliam Pouget and Jean Guitton, translated by Joseph L. Lilly, C.M., and published by the Delcan X. McMullen Co. of New York. The translation of a book from the French, a commentary on one of the smaller Books of the Old Testament, should not of itself cause much remark. Yet in this case it does. First of all, because it is a contribution to our rather limited store of Catholic literature dealing with the Scriptures, and because this particular book is worth having in English. But its significance is still greater from the fact that it is the first of a proposed series of such translations which promises to bring us a good deal of biblical literature from other languages. This little book deserves a few words of criticism; the series which it introduces provokes further thought

The Importance of the Work

The commentary on the Canticle of Canticles by Pouget and Guitton forms, in its original, a part of the great series of scholarly commentaries on the Scriptures known as the *Etudes Bibliques*. The great value and authority of this series gives preliminary indication of the worth of this commentary. It treats of one of the smaller books of the Bible, yet with one that abounds in difficulty, not only of text but also, and mainly, of interpretation. Some three-fourths of the treatise is engaged with the various problems associated with the Canticle: literary, historical, moral, mystical. The author then provides a fresh translation of the book from the Hebrew text, and offers an exposition that is not too technical. All of this tells us how meri-

torious the work is; and how important it is that we have it available for those who are not familiar with French.

One might not, at all times, be inclined to agree fully with the views of the author; but no complaint can be raised against the frankness and clearness with which he proposes and discusses the difficulties connected with this perplexing piece of inspired writing. The author takes the Book to be a drama, aptly divided into twelve scenes. Its English translation, following this plan, wins admiration and begets a new appreciation of the deep mythical lore in which it abounds.

An Activity of the Catholic Biblical Association

Father Lilly's translation is well done; so well, in fact, that even one who has read the original reads this translation with added pleasure. But in this instance attention is drawn from the merit of the version by the greatness of the service rendered in giving us the book in English. Anyone interested in the Old Testament, and all should be, might regard this volume as essential to his library. It will reward him with a summary of the questions rising out of Canticles that will be hard to find otherwise; it will assure him of a better understanding of the spirit of this book; further, it will bring him a new interest in Old Testament sapiential literature.

This publication is a happy and perhaps auspicious beginning for the series of such translations proposed and encouraged by the Catholic Biblical Association of America. The series is to be known as The Catholic Scripture Library. Several other books, we are given to understand, all of high value and representative of a great store of biblical knowledge, are in process of translation. In sponsoring this program, the Catholic Biblical Association is meeting well the challenge offered by the condition of our own biblical writings. It requires an agency like the Association to make such an enterprise possible. Individual effort might accomplish something, but isolated translations run too grave a risk of passing with little notice. The intervention of the Association encourages work that an individual might hesitate undertaking; it can lend its experience and authority in the selection of books; it can also, in a way, insure the quality of the translations.

The credit due the Association for this work is increased when we consider the great advantage in such borrowing from the biblical literature found in other modern languages. Our own Catholic writings in English on the subject of the Scriptures cannot compare, either in extent or in quality, with what is available, for instance, in French or German. How often

we have wished we had in English commentaries after the manner of the *Verbum Salutis* series in French, or even the *Bonner Bible* in German, not to mention the innumerable other works in these and other languages, or the works that are strictly scientific in character. As a rule the scholar has a command of modern languages and has within his reach scientific literature, whatever its linguistic vehicle. The need is greater for what is sound from a scholarly point of view and yet within the capacity of the educated Catholic. And in this type we are far behind most other countries.

Why Not Original American Works?

Here, it would seem, is the key to the great problem of stimulating an abiding and fruitful interest in the Scriptures. The use of the Bible itself is the ultimate aim; but the Bible will always remain a difficult book, a book that requires elucidation. At the same time, with all the progress that has been made in the biblical sciences, we cannot afford to place before the Catholic reader anything but the most thorough exposition if we wish him to have an intelligent grasp of the Bible. With good literature at hand there is some hope of awakening this kind of interest, and there is further hope that once awakened, it will endure.

Without prejudice to this translation of the Canticle of Canticles, and without prejudice to the praiseworthy undertaking of the Catholic Biblical Association, our concern over Catholic biblical literature in English prompts us to ask if the effort should stop with the encouragement of translations.

The question is based primarily on the fact that we have in our own country a large number of competent biblical scholars. Some four of these have the Doctorate in the subject; about fifty more have the Licentiate; and a great number have degrees in Theology but with concentration on the Scriptures. These degrees mean that the men are carefully trained in the subject; that on the whole they are capable of producing literature of a worthy nature. And the numbers indicate that we should be in a position to produce such literature. After all, most of the books that will be brought to us from other languages in The Catholic Scripture Library will contain little if anything that is not within the scope of our own scholars. And one might question that if given the opportunity and the encouragement they might not bring forth work of equal merit. On the other hand, there is possibly some danger that the borrowing from other languages might cut off some of our own initiative.

The Catholic Biblical Association, it is true, has in prospect a series of scientific commen-

taries on all the Books of the Bible. Some of the Books have already been assigned; but there is no evidence that any is nearing publication. This is the proper and prior function of the Association; it has scholarship before popularization in its program. But such a set of scholary commentaries will require a generation or more, and at that it will appeal to a very limited audience. There is no doubt that it can be made something of which we may well be proud. Might we not, however, in the meantime exercise our writers with lighter works, giving opportunity for publication of their researches in a form that will attract the attention of a wider reading public?

An Unlimited Field

The field for such writing is truly unlimited. The progress in biblical learning in the past generation or two is nothing short of amazing; and yet so little of this has been brought to the Catholic reader. The success of a book like *The Robe* proves the existence of a wide interest in biblical subjects; the thoroughness of a book like Albright's *From Stone Age to Christianity* proves that these subjects can be made readable as well as scholarly. What can be done is illustrated in a general way by the literary activities of Protestant authors. Their willingness to rush into print is not always commendable, for they too frequently popularize as scientifically determined, propositions that are still in the speculative stage. Yet we might well learn a lesson from their energy.

The very existence of such an abundance of Protestant literature, so much of it rationalistic, is another reason for the encouragement of more writing on the part of our own scholars. We should feel an obligation to present some defence of the Scriptures against the destructive criticism that has become so general outside the Church. We have an indubitable obligation to provide Catholics with the truth in answer to the difficulties they meet from these sources. How many of our people must have been disturbed by the writings of Sholem Ash! And where are they to look for a satisfactory and current answer?

We must, however, admit that the encouragement of such literary enterprise does not rest only with the Catholic Biblical Association, or with the publishers who are willing to assume the responsibility for the issuance of books on the Scriptures. Book cannot be printed unless they can be sold; and we must stimulate the purchase of this type of book or their production can never be made possible.

This is illustrated in the case of the very book that occasions this article. Its publisher in-

forms us that only a few hundred copies have been sold. This is surprising first of all because of the significance of the book; but more so because of the potential market we should have expected for it. The clergy, who should be so personally concerned with the Scriptures; the teaching Sisterhoods, especially those in higher education; the groups organized for the study of the Scriptures; our educated laity; the libraries of our seminaries and colleges— for what type of literature should we expect a larger and more active market?

Pehaps as the literature itself grows and we become better acquainted with it, its acceptance will improve. Still it is naive to expect such a consummation without further effort. This effort should be made in the very first instance by the clergy whose work would be aided in a substantial way if their subjects were reading books of this nature.—W. L. N.

Problem of Our Own Making

The editor of **The Social Justice Review** reminds us that our State Department has a big Communist program on its hands in Mexico, one of our own making. He writes: "The late President Roosevelt sent some 200,000 Spanish Refugees to Mexico under the guise of protecting them from the wrath of General Franco, Spanish dictator. It was disclosed that the Mexican government was forced to take the refugees under pain of losing American markets and American financial and other assistance."

Commenting on a dispatch sent from Washington to the **Chicago Tribune**, it was noted: "Virtually everyone of the 200,000 refugees was and is a Communist. They constitute a serious menace to the present Mexican regime, with which this country has been enjoying the friendliest of relations since President Truman and President Aleman exchanged visits."

Literal Minded

"Draw a picture of God driving Adam and Eve from the Garden of Paradise," the first-grade sister instructed her class.

The class's brightest boy did a good job—but he drew the only kind of driving he knew: God drove Adam and Eve out of Eden in an auto.—**Daniel A. Lord, S. J.**

After the grace of God flowing to us through the channels of prayer and the Sacraments, I know no greater solace to the soul than the soothing words of a good book.—Brother Azarias.

Palestine Goes Atheistic

Mr. David Goldstein, LL.D.

The Zionists don't want religion

THE Holy Land is once more a tragic land. This is due to the United Nation's proposal to partition a land that is geographically, ethnologically, economically and historically a natural unit, into three independent governmental areas: a Jewish State; an Arab State; and an internationally-governed enclave embodying Jerusalem and its environs. This proposal has intensified the clash of Zionists and Arabs, begun when the Balfour Declaration was proclaimed in 1917.

This is a clash of nationalisms, one of immigrants; the other of natives whose forbears made up nine-tenths of the population for over thirteen centuries. Lord Moyne, the British Resident Minister of the Middle East, said "the Palestine issue is dynamite" years before he was killed by the Stern Gang (1944) — the Gang that killed Count Bernadotte, whom these Zionist extremists warned on posters to "Get Out Of Our Country." Israeli owes its existence to the modern Zionist movement. It is a secular movement originated by Theodor Herzl, a rationalist who was willing to "lead a great movement amongst the Jews for their voluntary and honorable conversion to Christianity" in return for the Pope's support of his cause (*Biography of Theodor Herzl*, the Jewish Publication Society of America).

In the days before the present century, nearly all the Jews in Palestine were of the Mizrachi, intensely religious Orthodox Jews. The influx of European immigrants into Palestine that began with the promulgation of the Balfour Declaration—especially after the advent of Hitler, changed the population from religious to non-religious, if not actually anti-Jewish as far as religion is concerned. This resulted in "clashes between the religious and non-religious Jews in Tel Aviv," as noted in the *B'nai B'rith Magazine.*

Representative Frances P. Bolton, Ohio Congresswoman, reporting to the House after a visit abroad as a member of the Foreign Affairs sub-Committee, told of the "groups of Orthodox Jews in Palestine, strangely inarticulate, who told us that to them Zionism is the greatest tragedy ever faced by the Jewish people" (Dec. 1, 1947). Rev. Paul Hutchinson, Editor of *The Christian Century*, after praising the material improvements

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Dr. Goldstein, himself a convert from Judaism, is well equipped to write on matters concerning the Jews.

wrought by the newcomers, said that he found only "a small number of Jewish inhabitants in Palestine to have an avowedly religious approach. The rest are either vocally atheistic or utterly indifferent to the claims of religion" (Oct. 1946).

No Synagogues—No Prayer

Isaeli is called a "Jewish State," yet such it is not, if by the term we mean a nation inhabited and governed by believers in the teachings of the Old Testament, particularly the Torah (five Books of Moses). Rabbi Albert Yanow said, in *The Jewish Advocate* (Boston, March 25, 1948), that "many Jews in the United States have certain false conceptions concerning religious life in Palestine. It is widely thought that the Jews in Palestine are pious. . . . The majority of settlements have no synagogues and make no provision for traditional prayer. The majority of the people do not go to the synagogue on the Sabbath (which has been a legal holiday for nearly three decades) . . . Palestine-born Jews (who are a small minority) are confronted with a long and beautiful tradition that was meaningful for centuries for Jews throughout the world. However the condition and atmosphere which gave meaning to this tradition are not present in Palestine."

The Chief Rabbis of Palestine remonstrated against the "terrible offense" of desecrating the Sabbath by carrying on a folk-dance on a Friday night, in which 25,000 persons participated—a profanation comparable to Catholics having a dance festival on the eve of Good Friday.

The leader of this offense sent the Chief Rabbis the following spirited irreligious rely:

"The Jewish Community of Palestine will not put up with the attempt made on various occasions in the past to force on the majority a mode of life not desired by them. It seems that religious circles do not wish to accept the fact that religion has ceased to determine the Yishuv's (settlement's) way of life. The vast majority of the Jewish community in this country is of a secular-minded and modern complexion; its views are free and progressive and so are its form of life. Attempts at imposing other patterns of behavior not only amount to coercion, they are bound to failure at the outset" (*Jewish Affairs*, Jewish Board of Deputies of South Africa, Aug. 1947).

It is this secularist, anti-Jewish religious character of Zionism that caused Orthodox Jews to refrain from joining the Zionist movement until the Hitler slaughter prompted them to affiliate with it in order to further the "homeland" in Palestine as a place of refuge for their afflicted brethren.

Now that Israeli, the so-called "Jewish State," is a reality, a

political battle is on between the religious and irreligious elements for office therein, and the shaping of its Constitution. The political divisions in Palestine are greater than in any other country in the world. This was seen in the August, 1944 election of members of Assephat Hanivharim, the Assembly set up through the Mandatory Power, Great Britain, after the promulgation of the Balfour Declaration. There were twenty-four political groups that nominated 1694 candidates for the 171 seats in the Assembly, that were voted for by 203,000 of the 280,000 eligible voters. The Mapia (Socialist) led with 53 seats, and the Mizrachi (Orthodox) elected only 7 representatives.

Socialist Party Predominates

Israeli's election, in November, will be for 171 new members of Assephat Hanivharim. It is a foregone conclusion that the Mapia (Miflegat Poale Eretz Israel, "Party of Workers of Israel") shall have obtained the largest number of the seats by the time this gets into print. It is a Socialist group that was affiliated with the Second Socialist International until it was dissolved.

The second largest elected group is expected to be the Mapam (abbreviation for Mifleget Poalim Meuhedeth, "The United Workers Party") that is more distinctly Marxist, therefore not willing to hold off with maximum demands "because huge amounts of private capital are needed to build the nation and absorb more immigrants."

There are other left and right groups who will elect their candidates, though less than a dozen of them are likely to be from the Mizrachi political group. "The Communist Party does play a part in the Zionist division of Palestine, but they are not dominant," says *The Sentinel,* Jewish weekly (Chicago, August 19, 1948). This Moscow-line group is represented in the Government at present, Eliahu Ben Armon said through the Jewish Press Service, Inc., that the Communist party followed the Comintern in 1943, and therefore considered Zionism a 'tool' of British imperialism . . . When the Comintern was dissolved, it came to the conclusion that the party policy, opposing Zionism, was wrong from the point of view of Leninist-Stalinist national policy. It joined Histadrut (the Labor Federation dominated by Mapia), and is now a recognized party in Israeli."

A battle has been raging among Israeli's political groups as to the basic principles of the yet unwritten Constitution. The Mizrachi want a Jewish State to be religiously Jewish, by inserting into its Constitution provisions for Sabbath and other observances; and for schools that teach, and are conducted, according to Old Testament and Talmudic requirements.

On the other hand, the Mapia,

Mapam, Sternists, Irgunists, Revisionists, Communists, and other leftist groups will "not tolerate clericalism" in Israeli, for as *The Sentinel* says (Chicago, Aug 5th 1948), "the people of Israeli is further from Orthodox and from all institutionalized religion than any other people in the world."

The protest aroused among Jews throughout our country, against Judaism being constitutionally recognized in the "Jewish State," is of such a nature that one would think that they are citizens of Israeli as well as the U. S. A. For instance, the California *Jewish Voice* said (Los Angeles, Aug. 27, 1948), under the caption "AARON IS RARIN'"—"We shall not sit lightly back while the theocrats seek to unload their baggage of ritual chains onto the shoulders of a freedom-living, just and gallant people. The compelling of a state's school system by a segment of the population within its system; this attempt to foist religious canon upon secular institutions needs to be met . . . A papacy in Jerusalem is no more palatable to us than a papacy in Rome."

The priesthood, sacrifices and Temple, called for in the Books of Moses, which Orthodox Jews naturally desire to reinstate (not realizing that they have been displaced by Jesus the Messiah, with a new priesthood and Sacrifice, in a Universal Church), is scoffed at in *The Jewish Voice* as "AARON IS RARIN.'" The Editor asks: "Have we to look forward to the establishment of sacrifices as well?"

A Serious Problem

The situation is serious from a Christian point of view. Jerusalem, the city where our Lord shed His blood for the salvation of humankind— the birthplace of our Church, is 85% controlled at this writing by Israeli's Military Commander with troops determined upon making Jerusalem a part of Israeli, instead of withdrawing into the territory assigned by the United Nations to a Jewish State whenever peace is restored in the capital of that tragic land. Three governments in a 10,429 square-mile Palestine, the whole of which is a Christian sanctuary, is bad enough; but still more objectionable is it to have the U. N. promised enclave, Jerusalem and its environs, controlled by a Socialist non-religious Zionist force that has less respect for things Christian than it has for traditional Jewish principles and practices.

Experience is not what happens to a man. It is what a man does with what happens to him.—Aldous Huxley.

The only way to avoid being miserable is not to have enough leisure to wonder whether you are happy or not.—Shaw.

St. Charles' College 1848 - 1948

Rt. Rev. John K. Cartwright

Forsan et haec olim meminisse juvabit

THESE pages are the impressions of a St. Charles' alumnus whose years were passed in the college during the third quarter of its century and before the heavy line was drawn which divides the college history into that of the old and that of the new St. Charles. I am afraid it will seem inadequate to the alumni of Catonsville. But even in them it may perhaps stir some feelings of pride in the great tradition which, however well it is being carried out in the new surroundings, was born and brought to maturity on the Frederick Turnpike over against Doughoregan.

The year 1907 ante-dates two great historical events: World War I and The Fire. Many people remember the former crisis in human events. Not so many are aware of the second. But the two made their mark on those who remember them and together they divide two ways of life that seem almost as different as those that are celebrated in the textbooks as medieval and modern.

When a city boy in 1907 went to St. Charles he went to live in the country in a very emphatic way. The railroad took him to Ellicott City. Then a horse and carriage was needed to get him and his trunk across the five miles that would not be retraversed perhaps for four months or six. People nowadays could get there in twenty minutes from Baltimore or in an hour from Washington—a Sunday afternoon would take care of it easily. But then your family had to plan ahead for a visit almost as for a voyage of discovery. Now hundreds of city people a day pass by in automobiles. Then an automobile was still a rarity of a character to be entered in your diary. Cardinal Gibbons would come in one on St. Charles' Day. Now and again one would pass on the pike and distraction was rife in the Study Hall. At last in the dizzy whirl of progress one of the professors got a motorcycle and another acquired a red roadster but where they went with these conveyances I do not know. On the roads of those day they must have been not much more useful than a child's electric train.

The means of transport being so scanty, the country was much more completely rural than can easily be conceived now. Country people were "rustics"—or seemed so to us, being sharply divided in costume and custom from people in the

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towns. The country stores where we used to buy stale gingersnaps now abound in Coca-Cola signs and gadgetry. The three-mile walk to West Friendship—then attempted once or twice a season—would doubtless now be a matter of almost daily transit were St. Charles in the old place. There were infrequent cross-country walks to Woodstock where a charming courtesy always repaid us with a welcome such as is given only to those that come from afar off. Today the transit would be quicker and more commonplace. Then it was pure poetry and when we came home we felt both as tired and as rewarded as Marco Polo back in Venice.

An Expanding Universe

Venice itself, exotic to us, was probably not so to Marco Polo. But St. Charles with its spires and its portico on its little hill always gave a sense of adventure when you returned to it after the holidays. It was home to us, but home with a feeling of renewal. Chesterton's parable about going round the world from your front to your back door had its verification every time you came over the last swell of Frederick Road and saw St. Lawrence across the wheatfield. The closeness of the city streets was behind you and for months ahead you would be living in what now seems a shrunken but then seemed an expanding universe.

Many a memory comes back from those days heavy with the fragrance of boyhood happiness. Perhaps one's first evening is one of those most burdened with such fragrance. After dinner we came out under the trees beside the campus. There two old priests, their soutanes cinctured up, were playing a French version of croquet without mallets.

This was a token of one of the things that this alumnus has always regarded as one of the best things St. Charles' had to give him. Somehow you had stepped out of the parochial into the Catholic. From another part of the world had come the inspiration that would now be yours.

You had read about such things before, but now you had lived them. In these personalities were to be blended before your eyes and mingled with your own living the far and near, the strange and the familiar. The history of the Church's life was coming off the pages and out of the pictures. It was there and you were a part of it. Your education was advancing before you had scanned a lesson or done a theme. Life itself was stretching your mind and teaching you. It would keep on doing so for all the years you would spend there. Looking back it seems that in this form came some of the best things life had to offer you. There is nothing in that kind that one would want unlearned.

Isolation doubtless had its disadvantages, but it carried benefits. A college in those days did

not concern itself with the mysteries of accreditation or of anything else not intra-mural. The college was itself. Doubtless under these circumstances much was not done that should have been done about pedagogical method and almost certainly there would have been some lack of the nice balances that in an age of teachers' training are so insistently urged and so effectively attained.

But if the teaching is better in today's world I have not observed that the learning is. Then as now some of us learned much and some less and some little. But sure I am that St. Charles' abounded in personalities that had much to give.

And in the generous Sulpician sociability of teachers and pupil much was given. One can remember lessons that were humdrum and one can remember lessons that were brilliant. And in and out of the teaching wove the impulse that came from the living mind. One teacher abounded in enthusiasm, another in a stern sense of duty which was in itself a wonderful lesson. One commented at large on the Latin or the English text in the light of a wide reading and of a thoughtful mind, and the boy's mind grew with the thought and for the first time saw some of the beauty of philosophy.

St. Charles' was remote, but the mail came daily. It was something uplifting to know as we did know that one of our masters was a man whose name was known in distant parts of the English-speaking world and that his name would have a small but honorable place in anthologies and histories of literature. No statisticians would have caused us as he did to read through and through volumes of works of certain English poets.

Helpfulness—Unselfish, Indispensable

In a large institution there is always an underground, not of resistance, but of helpfulness that is both unselfish and indispensable. The sisters of Providence were our silent and devoted servants. The cuisine was plain, and there was no such thing as a dietician. But we throve and grew. And every so often, especially when we waited table, we could witness the hard work and the cheerful holy patience which taught a moral as forceful as it was unobtrusive.

Our chapel was in our inexperienced opinion a marvel of architecture. We did not know that there are many ways of being "modelled on the Sainte Chapelle." But in any case it was a peaceful place and gave its own inspiration. Just before the flames consumed it two windows of English stained glass were installed. In the light of more recent developments I suppose they would not be too highly thought of. But they were a great improvement on the ugly painted glass that went before them. Here too, in those days when one saw so little one saw more deeply. The weeks of their

installation gave an opportunity for aesthetic comparison that was very helpful to the growth of the young mind. Those windows had only a few weeks or months to live but they did something in that time and filled a place in our education.

We sang the mass and vespers every Sunday in church. As I hear it now we seemed to sing rather well. There was a chosen choir which sang better. Very few things impressed one in after life as did the first hearing of the Lamentations in Holy Week. And during May there were outdoor hymns and devotions in the twilight. The candles burned waveringly about the shrine and out over the wheat field the fire flies seemed to take uninvited but earnest part in the adornment and the voices rose in the spring night with cadences that were perhaps beautiful to our Lady and whatever saints and angels kept her company as our only audience. These things cannot really be written, but to those who remember them the words will stir memories that are very precious to those who have them.

One windy day in 1911 a great fire swept away the old college and gave St. Charles' a new habitat and, ultimately, a very great reshaping. With revolutionary rapidity a new world came into being, so that those who were young in the old one feel sometimes as if they had moved to a different planet. Institutions and individuals now are subject to influences that were then undreamed of. Organization, standardization, communication, "integration" have become factors of this modern life in education as in all endeavor, and in the Catholic as in all social forms. Doubtless these things will do much good, and doubtless they will do all the good their promoters promise. But confidence in them is the Zeitgeist and submission to them is the law of survival.

The new St. Charles' is in many ways made modern. The professional competence of its personnel is very evident on every contact. Yet for all the unfamiliarity of this to one who remembers the old College, it is still possible and even easy to discern the existence of something which has nothing to do with these modern formulae, something which lives with them as it formerly lived without them, something that is inherently of the great tradition both of scholarship and churchmanship. It is that which made the old St. Charles' so dear to its boys that as the years go on and as the changes pass they feel themselves one with the younger generation whom Catonsville has trained in the same tradition. It is a spirit too noble to be new, too vital to be old, and under its influence the old and the new are the same. It is the spirit of the priesthood which has never been better expressed than under the Fathers of St. Sulpice.

This One Happened to Me

Konrad Wothe, C.S.Sp. *"Was It Chance?"*

NOT since we parted many years ago in Germany had I heard from my boyhood friend and fellow-priest, Karl. Now, in the South African mission to which I was sent after ordination, I drop his letter on my desk and ask myself, "Was it chance?"

Karl and I spent seven years together in the Royal Bavarian Humanistic Gymnasium. I remember with gratitude that he coached me for my mathematics examinations. After ordination, we were both parish priests for a time, and often I went to his church to help hear confessions at special times.

After the first World War came the Nazis. I was sent here to Ficksburg, South Africa. Karl remained in Germany as a parish priest. From the beginning, he sensed the intrinsic evil in Nazism, and cautioned his flock against it. Spies were sent to report his sermons, and he knew he was in grave danger. He prepared himself for martyrdom, if need be. He had heard of priests disappearing in the night.

His time came in the wee hours one morning. Hearing a knocking at his door, and supposing it to be a sick call, he rose and began to dress. Suddenly the door was burst open, and men rushed in. The last thing Karl remembered was the rain of agonizing kicks and blows as he was dragged from the house into the street.

He was found, bleeding and unconscious, by a deaconess who sent him to the hospital where she worked. An operation was performed immediately for relief of a severe skull injury. For weeks Father Karl hovered between life and death, but at last he was sent home, recovered. His bishop assigned him to another parish.

This now is what his letter tells me: "Strange, I later met the deaconess-nurse who had found me and sent me to the hospital. She told me that about the time I was released, the Nazi leader of the gang which had assaulted me collided in his automobile with a pillar, and suffered exactly the same head wound as I had, except that it was a bit deeper.

"He was taken to the same hospital, assigned to the same room, placed in the bed I had occupied, and nursed by the same deaconess. There he died."

Was it chance? I take up Karl's letter and wonder.

Reason some men work: they're too dignified to beg and too nervous to steal.—**Blakesburg Excelsior.**

The Heart of the Matter

Appraisal of a current novel

G. J. Gustafson

GRAHAM GREENE is not one to skirt philosophical and theological implications in the practice of his art. For that he can only be praised. The price the realist must pay, Greene pays it gladly. To see life steadily and to see it whole is to see it *sub specie aeternitatis;* to portray realistically the actions of mortals through the medium of the novel is to set them down in a context of supernatural as well as natural truth. Thus it is that one may legitimately content oneself with the telling of a simple unvarnished tale and in the telling achieve genuine artistry. But that is not the way of the realist so-called. It is the art of the story-teller whose prime object is rather to give pleasure than to portray.

Greene does not give pleasure in any ordinary sense of that term. He is more likely to disturb, for he finds life disturbing. The manifold of the real, for him as for untold generations, embraces elements that give pain and this too he must portray. Not only life and death but good and evil are locked in awful conflict. One need not be a Job to say that life is a warfare.

Just here lies the peculiar merit, the peculiar advantage of the Catholic novelist, that through faith he can see reality. This is not to say, alas, that he does de facto; but, at least, that to him is given the priceless opportunity. One can say that only the Catholic can be a realist while admitting the lamentable fact that non-Catholics and anti-Catholics have usurped the term or better, perhaps, have apparently won the title by the process of prescription.

It is likewise the merit of Graham Greene that to his task he brings the resources of his Catholicity. He is not one of those Catholic writers whose faith must be revealed in a publisher's blurb or a reviewer's note. He is so obviously a Catholic, his writings are so illuminated with the great insights of his faith, that he frightens some of his co-religionists.

In his most recent work, *The Heart of the Matter,* for example, he says in effect about his characters: Scobie is a Catholic; yes, this fellow who committed adultery, besmirched his office, betrayed his servant, committed suicide, is a Catholic; his mistress learns through him to despise his Catholicity; they are a pretty lot, all of them. Naturally enough the novel is already the center of a gathering storm. *The Heart of the Matter* is hardly a book to be ignored; Scobie sees to that.

Pity Personified

Scobie is the squat, grey-hair-

ed chief of police of a dismal spot on the west coast of Africa, burdened with a wife he doesn't love, harassed by inefficiency and native cunning, caught in an illicit affair, faced at the last with ruin. But all these other things lie outside him, only the ruin is from within. He is a tough, well disciplined official; he is a thoroughly honest officer; he is patient of his wife's importunities; he ignores the omnipresent slander of a tight inbred provincial town. But he carries within him the seeds of his own destruction.

He is the personification of pity. He could resist anything but an appeal to pity. For this he overrode all obligations, but not for gain or glory or self-satisfaction. Conventionally he was a good man till his pity was touched; he was a bad man till his pity was touched. It is pity which provides the dynamism of the story and it is the quality of that pity whether it in itself be good or bad which is in a very real sense the "heart of the matter."

For through pity Scobie comes to his startling frightful impasse: he pities God. He commits suicide to free his wife and mistress, "I can't desert either of them while I'm alive, but I can die and remove myself from their blood-stream." He commits suicide, as his tortured mind sees it, for the love of God: "I love you and I won't go on insulting you at your own altar."

His priest-friend passes the final judgment. "He must have known that he was damning himself," says his wife to Father Rank.

"Yes," he replied, "he knew that all right. He never had any trust in mercy—except for other people."

"It's no good even praying. . ."

"Father Rank clapped the cover of the diary to and said, furiously, 'For goodness' sake, Mrs. Scobie, don't imagine you —or I—know a thing about God's mercy.'

"The Church says. . .'

"I know the Church says. The Church knows all the rules. But it doesn't know what goes on in a single human heart.'

"You think there's some hope then?' she wearily asked.

"Are you so bitter against him?'

"I haven't any bitterness left.'

"And do you think God's likely to be more bitter than a woman?' he said with harsh insistence, but she winced away from the arguments of hope.

"Oh, why, why, did he have to make such a mess of things?'

"Father Rank said, 'It may seem an odd thing to say—when a man's as wrong as he was—but I think, from what I saw of him, that he really loved God.' "

One may well ask what the critic is to say about this penetrating even tantalizing story of a human being who is trapped like a hapless insect in the web of his own personality. But to emphasize the difficulties of interpretation it is perhaps only

fair to point out that the very use of the word "trapped" is itself a taking sides. Greene has tried to unwind the wrappings that clothe the naked self, to focus his gaze on the dark and bloody ground whereon Scobie met God to work out in fear and trembling the salvation of his soul. Greene has in fact essayed a tremendous task. It is hardly surprising that the critics are not unanimous in hailing his success; that we find ourselves confronted with another instance of the ancient maxim: *Quot homines, tot sententiae.*

Fellow-countrymen and fellow-Catholic Evelyn Waugh, writing in the London *Tablet* seizes on what he terms the "idea of willing my own damnation for the love of God" as "either a very loose poetical expression or a mad blasphemy, for the God who accepted that situation would be neither just nor loveable." True enough, only provided it be the thesis of the novel. But as Scobie's solution to his problem, as merely expounded, by no means espoused by the author, the case is quite different. One may censure Scobie as blasphemous or muddle-headed and be quite correct provided the dilemma be recognized as Scobie's—not Greene's.

The Church Is So Right. . .

What, in fact, gives his character much of its fascination is that Scobie is indeed brought to so sad a state. One would like to argue with him were such a thing possible, to force some of his very own words down his throat. Scobie comes to vivid life for the reader exactly because he enlists him in his cause but leaves him impotent to help. To a priest he will suggest more than one penitent impossibly entangled in his own toils whom he tries to help in vain. The priest's answer is so right; the penitent so wrong. But isn't this the mystery of sin? "Oh, why, why, did he make such a mess of things?"

Other Catholics have fastened on the words Greene puts into the mouth of his generally quite pedestrian priest, Father Rank, at the very end of the novel: his seeming scandalous remark that the Church which "knows all the rules" does not "know what goes on in the human heart"; his alarming admission that Scobie "really loved God."

One may simply say that Father Rank sought to comfort a widow or was wrong himself.

Both answers, however, dodge a more fundamental question. What is meant by the term "Church"? Certainly the Church, in Father Rank's homely phrase, knows all the rules, and that Church not only as the divinely constituted guide but even humanly and psychologically speaking obviously manifests a profound knowledge of what goes on in the human heart.

But Father Rank here speaks off-handedly of the Church as a body of men united in a visible society and as quite visibly composed of mere men. He is even

subconsciously thinking of himself, a priest, in a loose lopsided equation as the Church. That "Church" does not know what goes on in the heart of Scobie. The official representatives of the Church, poor Father Rank, and all of us unworthy instruments, do not know what goes on in the heart of the individual save in a general way and in so far as human experience or self revelation permit it. It is merely Ranks's *gaucherie* which misleads here.

Again one might add that the Church in her official capacity does not pass judgment on the single human heart. Men have been censured juridically; theses are condemned as heretical; but the final state of the individual heart (*soul* is meant) is never the object of her pronouncements.

Then is Scobie damned? How can one possibly answer this question? The author with all an author's licensed omniscience does not clearly say. The things he did at first blush manifestly rule out the possibility of the love of God but the distinction between *peccatum materiale* and *peccatum formale* is basic to moral theology as to any non-Freudian psychology. The last scene of his life even hints at a final act of perfect contrition; his last words, an unfinished cry, "Dear God, I love . . .". Again the difficulty of peering through the mists that shroud the inmost person.

Open To God's Grace

Non-Catholics have not hesitated to enter the lists against Greene but the present reviewer is inclined to discount their appreciations pro and con in view of the intensely Catholic tone of the novel and its call on qualities beyond them. Henry Morton Robinson's observation, however, in *The Saturday Review of Literature* is provocative: "At the end of the tale," he writes, "the author intimates, not too obliquely, that God is quite competent to perform the necessary miracle of forgiveness that lies at the core of His love for erring mankind." The use of the word miracle is altogether inapposite (understandably) but there is something there well worth considering. Scobie may have been saved not in spite of himself as Robinson seems to imply but because he bares his breast to grace.

But this question is idle after all and pure speculation. We have been more impressed by an extrinsic question raised at least by two reviewers and uppermost in the minds of many readers: should the book have been published?

Information offers the solid objection (September) that Greene's work will delight our enemies and scandalize us: our enemies will come to look on theology as a "huge blockade to peace of mind, freedom of choice"; our own weaker brethren "living intellectually on a

diet of tabloid headlines, sentimental movies, and emotional radio shows . . . will be able to find a way out of all their own problems of conscience in 'that enveloping cloud of God's mercy,' Father Rank's clumsy phrases about the Church's knowledge of rules and ignorance of the heart and his possibly rash judgment that Scobie loved God."

Ronald Brownrigg, writing to *The Tablet* (July 10th) points out the obscurities of the book and the divergences of opinion on it as a "strong argument against its publication." His words are worth repeating *in extenso:* "The important thing is to consider its effect on the immature, untrained or atrophied thought-processes of the general reader because of the facts that Mr. Greene wields a very powerful pen and is a popular novelist commanding an audience of many thousands." (In America, the Book of the Month Club expects to distribute 400,000 copies; Viking Press has run through four large printings.)

Further consideration of these grave strictures only lends them weight yet they are neither of them quite as overwhelming as might at first seem.

The Bliss Of Ignorance

How much afraid must we be of non-Catholics who may misunderstand the truth? From the beginning even some have been turned aside by the "hard sayings" of the Gospel. Catholic Theology *can* be "a huge blockade to peace of mind" if peace of mind is merely the bliss of crass ignorance. But Catholic Theology may as well serve to shock one out of one's false appearance of peace ultimately to restore one to lasting peace as all the great convert saints from Magdalen on know well.

As for those among ourselves whose welfare seems threatened by *The Heart of the Matter,* one wonders if they are not those whose spiritual health has already been seriously undermined by the effects of their general intellectual and emotional sub-standard diet. It is hard to foresee any danger to the rest. The average Catholic already knows that there is always a possibility of "getting under the wire" by last-minute repentance. He may even have reason to hope that some member of his immediate family has had that opportunity, some member about whose salvation he is most anxious. But he does not himself care to run such risks. He sets his sights higher than this.

This is not to gainsay that *The Heart of the Matter* makes demands on its readers; any great book does so. But how serious a charge is that? "Mr. Brownrigg," observes Evelyn Waugh in a later letter to *The Tablet* "proposes a test which if logically applied would be entirely stultifying. He says, in effect,

that books which can be understood only by a limited number of readers should not be published at all: surely the *reductio ad absurdum* of modern popular education."

Uplifted Hands

In his account of the discovery of Brazil, 1500, Pedro Vaz de Caminha gives a picture of the first Mass sung there.

It was in the open air there, and he describes how the Indians, a friendly people, gathered about the Portugese, imitating their actions, kneeling when they did and "when the Gospel came and we all stood with uplifted hands, they arose with us, lifted their hands, and stayed like that until it was ended."

At the Elevation there was another "lifting" of hands, this time kneeling. Was this hand-lifting, I wonder, a normal practice of the times?—**Dom Hubert Van Zeller.**

Prophetic Words

"A Christianity which keeps a grip on itself, refuses every compromise with the world, takes the commands of God and the Church seriously, preserves its love of God and of men in all its freshness, such a Christianity can be, and will be, a model and a guide to a world which is sick to death and clamors for directions, lest it be condemned to a catastrophe that would baffle the imigination."— Pius XI, Encycl. **Mit brennender Sorge.**

Asceticism, or the sacrifices of one's personal inclinations, is unquestionably the heart of the Christian religion and of all great religions. However, asceticism, applied to the details of living, leads to a fuller life, not to a sterile life. The sacrifice of immediate desires and inclinations for the performance of some less pleasant task leads to a steady increase in the individual's range of interests, likes and success.— H. C. Link, **The Return to Religion.**

One confessor told a very scrupulous penitent that he would rather open the slide to a swarm of bees than see her on the other side.

British lay apostolate—
A survey of the present-day

Mr. Wilkinson Sherren

SHALL we survive?
This was the painful question confronting British leaders of men's organizations when World War II broke out. The outlook for Catholic action then appeared to be dim and uncertain.

Enrollment in the armed forces and in civil defense rapidly depleted meetings in thickly populated areas. Bombardment from the air often interrupted evening meetings. The dispersal of population wrought havoc with the membership in the higher-age groups. Where a council or group succeeded in remaining alive, it was due to resolute pluck and determination.

What of the sequel?

Speaking generally, the lay apostolate has not only renewed its strength, it has already exceeded its pre-war strength, thanks largely to the energy of the demobilized Service men.

The K. S. C.

The Knights of St. Columba, the counterpart of the Knights of Columbus—founded in 1919—enrolled over 3,000 new members up to a late reckoning in 1946. Old members returned to the fold, and lapsation is at its lowest ever level. In this work the K.S.C. magazine, *Columba* has played a vital part.

The K. S. C. is a ritualistic organization, non-political and democratic, comprising Catholic men of every social grade. Its motto is charity, unity and fraternity. The clergy admitted as members of honor—over 1,000 priests being members, as well as nearly every member of the hierarchy. Bishop Flynn of Lancaster is its Ecclesiastical Adviser.

There are over 370 councils scattered throughout Britain, and councils in the Channel islands, with a vigorous outpost in Malta.

Solid achievements stand to the Order's credit. Large sums of money have been raised for the Church, and big pilgrimages promoted to famous shrines. The Caholic Workers College is assisted. Much money has been spent in benevolence, and there is a children's fund to help families whose breadwinners were killed in the war.

Soon after the outbreak of war a commodious hostel for Service men was opened in a central district near Victoria railroad depot. The doors are still open. There was another important hostel at Liverpool, and others at Birmingham, Glasgow and Malta, with canteens

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Mr. Sherren writes from England.

in various places. A Residential club is now being equipped in London.

The Catenians

The Catenian Association, which has for its motto "Each for all, all for each," is rarely if ever in the news. It avoids publicity, and has an influence far in excess of its membership — 5,000 — comprised in 131 groups or circles.

The Association takes its name from the Latin word "Catena," meaning a chain. Strictly Catholic and non-political, it is the only Society which is directly representative of the higher social levels, including business executives. No special religious conditions are exacted as a condition of membership. "To give and not to seek, is the spirit which should dominate," say the Catenian Association, "and in successful giving the most humble member is frequently the most prominent."

There is one conspicuous activity in the Children's Fund. The Association undertakes the education of children of a deceased Catenian who have not been provided for, to the same standard as the father would have done had he lived. Some 100 boys and girls have been educated and started in life, five being priests, and approximately 100 at present being educated. Our non-state schools are expensive.

The vigorous Sword of the Spirit movement is also known outside these islands. Its founder was the late Cardinal Hinsley who in 1940 gave it the task of combating totalitarianism. That task is still being energetically performed, and other priorities have been tackled. No one has done more for the movement with voice and pen than Miss Barbara Ward.

Really the Sword is not a society, but a movement to which members of lay organizations also belong. At the time when the late Cardinal took action, it was found that the Church in this country had no organization devoted to the priority task of making clear the heresy and danger of Nazism and Fascism.

Pertinently, Secretary A. C. F. Beales asks in the sword magazine: "The totalitarianism of Germany and Italy—does anyone suppose that it is dead? The totalitarianism of Marxism, what are its frontiers today as compared here with 1939? What does the expression 'Satellite States,' which during the war meant the hangers-on of the Axis, mean today? And not only that, are we sure that the totalitarian outlook—the impact of the totalitarian mind, is not already getting a hold in our own country? . . .

"There is more need than ever for the Sword movement. It has changed merely in its context. We are no longer crusading in a world torn by military combat. But the issues on which we have been lately fighting in the field

are still there. The arms side of it is only one aspect."

The word of the Spirit has recently promoted retreat conferences and a week-end summer school. A Catholic book shop has been opened at Huddersfield. Speakers and literature are being constantly provided for large and small meetings. These activities are in addition to regular meetings for study and discussion, and days of recollection common to all groups.

Cardinal Griffin, the president, is no mere figurehead—he takes a deep and active interest in the movement. Others prominently associated with it as officers are Mr. Christopher Dawson and Mr. Douglas Woodruff.

Young Christian Workers

The spotlight is often turned on the Y.C.W. (Young Christian Workers) in this country, which is as alive as they come. It has captured the imagination of the working-class youth. They are out to form cells of Christianity in factories and workshops. A close study of this movement, led here by Pat Keenan, gives some real hope for the future. Here you find pep, dynamism, and the go-getting spirit that achieves results by unconventional methods.

Turning the pages of a Y.C.W. pamphlet entitled "The Priest" I find this: "We must be quite clear as to our role in the movement. It is not our job to make the section go: it is our task to form leaders. . . .They must keep always in view the conquest for Christ of their working surroundings and the mass of young workers."

In April, 1946, 300 Y.C.W. leaders met at Stonyhurst college in Lancashire to plan a campaign on "The Young Worker and the Family." Among the visitors — I quote from the *Young Worker*—was "Edwina C. Hearn and Mary Irene Caplice from the Chicago Y.C.W. These girls pack no pistols, but they're full of fire—the true Y.C.W. kind. The movement in Chicago is highly specialized, and Edwina and Mary represent the Chicago Y.C.W. Business Girls' Federation, which caters for the thousands of girl office workers. All these saved their dimes to finance their two chiefs in coming to meet and study the movement here, in Belgium, France and in Rome. Until the time of the J.O.C. International Study week, Mary and Edwina promise to show us some American high-power efficiency in our offices."

The Y.C.W. were well to the fore at the National Congress of Catholic Youth held at Blackpool in October, 1946. Before the Congress took place, Canon Cardijn, founder of the Y.C.W., had paid a flying visit to this country.

"The conquest for Christ of the working-class youth of the English speaking world now depends on England, not Belgium," said Canon Cardijn. "The British Empire and the United States of America look to the

English Y.C.W. for leadership in the apostolate for the restoration of the working-class to Christ. From what I have seen during my visit, that leadership will be forthcoming."

Summarizing Y.C.W. aims, Canon Cardijn said: "We do not preach revolution by destruction, but revolution by revelation. We must reveal to the working-class their divine dignity, and so raise them up."

Now don't get me wrong in what I have written about the lay apostolate in Britain. Those who are in it are in it up to their eyebrows. The trouble is that total membership falls far short of what it should be. There are still far too many detached, if not indifferent Catholic men. They are the problem-Catholics, and their existence poses a painful query alike to priest and lay-apostolate leaders.

'Phone Call

TIME: 1:30 a.m. any Sunday or Holyday.
PLACE: St. Vincent's Rectory.
Priest on duty, answering: "St. Vincent's."
Voice on the 'phone: "Is this St. Vincent's?"
Priest, patiently: "Yes, St. Vincent's."
Voice: "What time do you have Mass?"
Priest, mechanically: "Two-thirty."
Voice: "Two-thirty tonight?"
Priest, mechanically: "Yes, two-thirty."
Voice, hopefully: "Is that the next Mass?"
Priest, mechanically: "Yes, two-thirty."
Voice, disappointedly: "Two-thirty?"
Priest, doggedly: "Yes, two-thirty."
Voice, brightly: "How do you get there?"
Priest, helpfully: "Where are you?"
Voice, aside to someone: "Where are we?"
Stage Whisper: "Guilford Avenue."
Voice, aside again: "Out Guilford Avenue?"
Stage Whisper again: "Yes, Guilford Avenue."
Voice on 'phone: "We're out Guilford Avenue."
Priest, relieved: "Just drive south to The Fallsway and on down to church."
Voice, uncertainly: "Down Guilford?"
Priest, sleepily: "Yes, and down Fallsway."
Voice, sweetly: "Thanks so much. Two-thirty?"
Priest, wearily: "Yes, two-thirty."
Voice, finally: "Thanks awfully. Two-thirty."

—St. Vincent's Notebook, Baltimore.

N. O. D. L. Notes

Mr. William C. Smith — *Chicago Drive*

SPEARHEADED by an editorial in the Chicago Archdiocesan newspaper, *The New World,* a drive for clean literature is now under way in the city on the lake.

The editorial opens with a purview of the type of "literature" found on the average drug-store newsrack—the salacious novels, the lewd comic magazines, the sensational pulps.

The editorial goes on to state that in the last generation such material was purveyed under the counter and then only to a relatively small group of adults in the community. Now it is openly displayed for all to see and buy—including youngsters.

Says the editorial writer: "It is one thing to lament this situation and quite another to take positive steps to change it. Who is morally responsible for filling the minds of the youth of our nation with words, phrases, and ideas so carnal and earthy that they deny all laws of chastity, purity and decency? Who is reaping the monetary harvest growing out of this moral wreckage? Is it the retailer in your local stores? The wholesaler who delivers pocket-sized books and magazines in bundle lots? The national distributors? Or the publishers? It has to be one of these and one is a despoiler.

"The local merchant certainly has a moral responsibility to examine the wares he is selling and to refuse to carry anything contrary to moral law. He can't excuse himself by saying everybody else is selling lewd literature. Still less can he justify himself on the score that the wholesaler will take the agency from him. No one is permitted to cooperate in anything which is intrinsically evil.

"By the same token, the magazine and book wholesalers cannot wash their hands and say that they have no moral obligations in the matter. . . As the middlemen in a gigantic industry they cannot close their eyes to the fact that some of their wares are the foremost contributing factor to juvenile delinquency. . .

"Without excusing in any way the cooperation in evil of the retailer and the wholesaler, we feel that the full guilt of the violation of the moral law and of all common decency lies with the publishers. . .

"Certainly it is the duty of any government, national, state or local to see that the minds of our youth are not corrupted. The handwriting is on the wall and the hour is fast approaching when publishers will find that our government in the name of common decency will have to censor their publications. Appeals will be made to the right of freedom of speech.

The publishers have already transgressed the boundaries of freedom and are walking in the fields of license. Their soiled hands have despoiled too many minds."

Judge Condemns Comics

A United States Circuit Court Judge told a recent convention of Police Chiefs in New York City that comic strips, radio and motion pictures are "insidious propaganda machines for crime."

The Judge was Alfred P. Murrah, of Oklahoma City, and he condemned the radio, movies, and comic strips for their crime stories that, while professing that "crime doesn't pay," still are making it pay very handsomely—so far as the purveyors of this sort of "dramatic" material are concerned.

He also pointed out that all this insistence on crime has as its by-product murder, rape, suicide and sexual atrocities.

These news items indicate the awareness of the thoughtful people of America of the problem of indecency in modern methods of communication.

These media are infected, undoubtedly, with the spirit of materialism that afflicts the whole modern world, and its expression is not always overt, but rather subtle and insidious.

We repeat again in this column, what we have said so often before: Parents should be made aware of the awful dangers their children are facing if they live on an uncontrolled diet of comic books and motion pictures.

In order to make the campaign in Chicago, for instance, truly effective, the battle must be carried to the home front as well as to the publishers, and that of course is being done.

But it must be done not only in Chicago, but wherever there are Catholics. For, after all, it is Catholics who have the truth, who have the correct moral teaching, and who, by their calling as members of the Mystical Body, have an obligation to keep that Body intact. By the example of good Catholics who refuse to read and view salacious productions of the various media of communication, we shall be able to affect more materialistic neighbors until they too realize the inherent evils of unbridled passion and lust masquerading under the title of "entertainment" or "relaxation."

A political candidate visited the local minister to ask his support in the coming election.

"Before I decide," the minister said, "I should like to ask you: Do you partake of intoxicating beverages?"

The candidate regarded him cautiously.

"Before I answer, he said, "I would like to ask a question: Is that an inquiry or an invitation?"

Magazines Disapproved

BY THE

National Organization for Decent Literature

November, 1948

FOR THE INFORMATION OF COMMITTEES AND DEALERS, BUT NOT FOR PUBLICATION
CODE FOR CLEAN READING

Periodicals are listed, which

(1) glorify or condone reprehensible characters or reprehensible acts;

(2) contain material offensively "sexy";

(3) feature illicit love:

(4) carry illustrations indecent or suggestive, or

(5) advertise wares for the prurient-minded.

The following magazines are held to offend against one or more provisions of the above code.

MAGAZINES STILL PROCURABLE IN MANY PLACES

All Baseball Stories
Amazing Detective Cases
American Detective Annual
Argosy
Army Post
Army Romance
Art-lac
Art Models
At Ease!
Authentic Detective Cases
Beauty Parade
Best Songs
Big Song Magazine
Bits Of Beauty
Blue Ribbon Western Magazine
Booby Trap
Breezy Stories
Brevities
Buddies
Burlesk
Cartoon Humor
Certified Detective Cases
Cheers
Comedy
Complete Cowboy
Complete Detective
Confidential Detective Cases
Crack Detective
Crime Detective
Current Detective
Cutie
Detective Book
Detective Short Stories
Detective World
Digest and Review
Dizzy Parade
Dramatic Detective
Eyeful
Fact Detective
Famous Western
Feature Detective Cases
Flirt
Flophouse News
Fun
Fun Frolic
Fun Parade
Fun Riot
Fun Year Book
Gag and Cartoon Book
Gal Parade
Gag Gazette
Gaiety
Gay Book
Gay Broadway
Giggles
G. I. Joe
Good-Time Charlie
Headquarters Detective
Hi Yi
Howl
Human Detective
Humor, Inc.
Humorist
Ideal Love
Indigestible Digest
Joker
Judge
Keep 'Em Laughing!
Khaki Weekly
Laff
Laff Annual
La Paree
Latest Popular Songs
Line Up Detective
Lip Parade
Moron Laughs
Movie Glamour
Movie Play
Modern Sun Bathing
Mystery Tales
National Detective Cases
Navy Romance
Newest Detective Magazine
New Girl Parade
Nippy Stories
Nudist and all Nudist Magazines
Pack O'Fun
Peek
Pictorial Chuckles
Pictorial Detective
Picture Show
Pin-Up Pack
Pin-Ups
Pip
Play
Pocketful Of Pepper
Police Detective
Popular Psychology Guide
Power Plus
Real Detective Cases
Real Fact Detective Cases
Real Screen Fun
Revealing Detective
Saucy Stories
Secret Detective Cases
Sensational Detective
Sex Facts
Show Girls
Smash Detective Cases
Smash Fact Detective
Smiles
Special Feature Detective
Sports Action
Stocking Parade
Story
Strength and Health
Super Sports
Swank
Tales of Army Love
Ten Story Book
Tidbits of Beauty
Timely Detective
Titter
True Crime Detective
Tru-Life Detective Cases
Varieties Cartoon Cavalcade
Vital Detective Cases
Western Trails
What's Cooking
Wheatley Pumper
Wit and Wisdom
Whisper
Who Is Your Pin-Up Girl?
Wink
Yellow Book
Yoo Hoo
Your Physique
Your Figure Beautiful
Zippy Stories

Code and Cult

P. J. Lydon, S.T.D.

St. Patrick's Seminary
Menlo Park, California

What is meant by "general delegation" to assistants?

It means that when assistants possess it they may validly assist at any and every marriage in the parish without waiting for special delegation each time. Assistants are the only ecclesiastics who may be given general delegation for marriages (canon 1096). All others must be given particular delegation—a definite priest for a definite marriage.

Are canonical offenses considered to be grave as a matter of principle?

A grave act is supposed since venial sins are not penalized by Canon Law. Censures always imply that a grave offense was committed (c. 2242). The canonical term is delictum or crimen. There are certain circumstances which lessen or take away responsibility even when the matter is objectively serious, e.g., invincible ignorance, mental defects, grave fear when it is a question of purely ecclesiastical laws, etc. Children under the age of puberty do not incur ipso facto penalties of the Code (c. 2230).

Is perfect knowledge of a threatened censure always necessary?

No, in a fair number of cases supine ignorance would not excuse, i.e. gravely culpable ignorance. In some cases the law reads that he who *presumes* to do this, who *dares*, who *knowingly* or *rashly* does this, will incur ipso facto penalty (c. 2229 sec. 2). In these instances perfect knowledge and freedom are required. There are about twenty such cases.

Who is an abbas nullius?

He is a regular prelate who rules an independent territory, cut off from any diocese (nullius dioecesis). The canons of the Code on this subject do not apply to abbates or praelati nullius unless they have at least three parishes in their territory (canon 319). There is an abbatia nullius in this country—Belmont in North Carolina.

What is the gravity of gambling?

It is a grave matter if the parties risk too much money which they cannot afford to lose; if they cheat, and abuse the ignorance of others to a notable extent. Some borrow money to gamble and are never able to return it. The habit of gambling and speculation to a serious extent, is forbidden to clerics (c. 142). Gambling in itself is not a sin apart from special circumstances.

Is there any justification for a pastor requiring that he share in the Mass stipends of his curates when he rarely if ver offers any of the Masses?

The manual stipend lawfully possessed, belongs in its entirety to the priest who offers the Mass. Funeral offerings are by synodal law often divided among the priests of the house.

Must we always fulfill the "usual conditions" in gaining plenary indulgences? Are they necessary for gaining the indulgences of the Stations?

Whenever the words of the decree or of the law read that the plenary indulgence is gained "under the usual conditions," these conditions must be observed (Confession, Communion and prayer for the intentions of the Pope). They are not required in gaining the plenary indulgences attached to making the Stations of the Cross (S.P. Oct. 20, 1931).

Is there any difference between being a member of the Church and being a subject of the Church?

Catholics are members of the Church and, of course, subject to the Church, but neither unbaptized persons nor baptized members of non-Catholic sects are *members* of the Church. Nonbaptized persons are not subject to Church legislation, but per se all baptized heretics are subject to such legislation. Hence, baptized members of non-Catholic sects are bound by ecclesiastical impediments to marriage, e.g., affinity, age, consanguinity, etc. (can. 87). (Gasparri-De Matrimonio I n. 257). Non-Catholics among themselves are not held by the solemn form (c. 1099) of marriage nor by disparity of cult (c. 1070).

It is disputed by canonists whether baptized non-Catholics are required to observe those laws which are for personal sanctification such as the law of Sunday Mass and fast and abstinence. Probably not. Subjectively, of course, they are in good faith regarding the obligation.

Ignorance of nullifying or incapacitating laws (e.g. diriment impediments), does not per se excuse from their effects (canon 16).

The Roman priest dealing with economics, the Bishop leading or influencing a social party, are completely within a field of duties assigned to them in their estimation; they are not going beyond the limits of their ecclesiastical jurisdiction. Political economy is, in itself, today as in the time of St. Thomas, a portion of Ethics. To direct people in this matter is part of the function of the priest and the Bishop. —Abbe Hogan.

The Threshold of Mysticism

The divine indwelling in our souls

M. Eugene Boylan, O. Cist. R.

IT IS surprising how small a part is played in the spiritual life of us priests by that tremendous truth of the divine indwelling in our souls. We have all studied the Treatise on Grace; we preach on the Sacraments; we warn our congregations that sin is the death of the soul; but what idea have we of what really is involved in the soul's supernatural life?

Perhaps many texts of Scripture—especially those of St. Paul—which would help us to realize something of the extraordinary nature of this life of the soul, have ceased to strike us because of their familiarity. One question, then, might help to set us thinking. Our Lord Himself warned us that unless we eat of His Body and drink of His Blood, we shall not have life in us. If, then, the Body and Blood of Christ must be the Food of our soul, what must be its life? Theologically, perhaps, we would answer, "grace."

But that one word has a depth of meaning that is only too often ignored. For when we talk of grace, we usually have in our minds the notion of created grace. But this is only the effect of something far more fundamental. For created grace implies uncreated grace. And uncreated grace is God Himself.

God In The Soul

When a soul, then, is in the state of grace, when a soul is supernaturally alive, God is in that soul. Some of His activities there may be appropriated to particular Persons of the Blessed Trinity. We know that St. Paul speaks of charity being poured out in our hearts by the Holy Ghost, Who is given to us. The Holy Spirit is literally given to us in Baptism, in Confirmation, and in Ordination—in fact, in all the Sacraments. He dwells in our souls, giving them life, making them share in some way in His own divine nature, making us not only in name but in very truth, sons of God.

Let us be quite clear about it. This presence of God in our souls in something apart—something quite different from the threefold presence of God in His creatures. There is, of course, room for theological discussion as to the metaphysics of this presence. That, however, does not prevent our stating definitely that the Three Persons of the Blessed Trinity are really, truly, and substantially present in our soul.

Leo XIII, in his Encyclical on the Holy Ghost, writes: "God, by grace, resides in the just soul as in a temple, in a most intimate and peculiar manner. From this proceeds that union of affection by which the soul adheres most closely to God, more so than a friend is united to his most loving and devoted friend, and enjoys God in all fulness and sweetness. Now this wonderful union, which is properly called 'indwelling,' differing only in degree or state from that with which God beatifies the saints in Heaven, although it is certainly produced by the presence of the whole Blessed Trinity—'We will come to him and make our abode with him'—nevertheless is attributed in a peculiar manner to the Holy Ghost."

A Theological Summary

Perhaps it will be of help to quote a standard theologian's summing up of his discussion of the subject. Herve, in his Treatise on Grace, writes: "God, according to the gift of sanctifying grace, is present in the soul in a new and quite special way, not only in so far as He infuses and conserves in us the supernatural gifts which are participations of Himself as He is in Himself [*participationes Ipsius prout in se est*], but also in as much as He personally dwells in us, giving Himself to us as something intimate and knowable [*quasi experimentaliter*], which we can even now to some extent use and enjoy" (Herve, *Manual. Dogma.*, Vol. III, Par. 54).

The Fact And Our Use Of It

Readers will forgive these quotations, but I would not dare suggest that we should "use" and "enjoy" God in our souls, without sound authority. The authority is quite sound; but what about our practice? Do we make use of God in our souls? Do we enjoy Him? Is there anybody who should do so as much as we priests should?

We have received the Holy Ghost in ordination, and are made participators not merely in the nature, but in the priesthood of Christ. Our life is devoted to His work; it should be an intimate partnership with Him. Yet, too often it is something quite human and quite solitary. We do not remember —if we have ever really known —the gift of God. For the gift of God is God Himself.

One reason for this low level of living is that we adopt a wrong notion of what God wants. We think He wants service. We think He needs our co-operation in the salvation of souls. That of course is quite true—in one way. In another way, it is quite wrong.

God certainly does not *need* our service, and He only wants it in so far as it comes from something else. For God wants our love and friendship. Nothing less will satisfy Him, nothing less will profit us in the slightest. God is in our souls

to unite us intimately to Himself. He wants to vivify us with His grace, to give us the power to be His friends, to help us to love Him with a love that is the reflection of His own love for Himself. There is nothing wanting to us in any grace, for we have in ourselves the Author of all grace—God Himself.

He is ours! He is there to help us. He is our Paraclete. He is in our souls that we may have life and have it more abundantly. All we have to do is to let Him live His life in us, for us, and for Himself.

Putting Off "The Old Man"

That is just the trouble. We want to live for Him—but it is *our own* life that we intend to live. We tend to see in Him a source of the perfecting of *ourselves*, an ally in *our* schemes, a means to *our* ends.

Now God is not in our souls to live our life, according to our views, however enlightened they may be. Our Lord has warned us with insistence that the spiritual life is a denial of ourselves. The Holy Ghost prompts St. Paul to picture it as a putting off of the old man and a putting on of something new, something fashioned in Christ, something animated and controlled by the Holy Spirit, something completely belonging to the Father—for we are His sons. It is almost a new creation. In a word, it is Christ. And Christ is all.

It is only when we ponder this great truth, when we read and re-read the Epistles of St. Paul and consider the calm statements of the theologians, that be begin to realize the amazing gulf that separates the Christian from the pagan, the supernatural from the natural, the divine from the human. And one is brought to wonder where among Catholics is to be seen the corresponding difference from the non-Catholics in the character and conduct of the men who have been raised to such a union with the divinity as have Catholics. And one may ask, in particular, why is there so much that is merely and entirely "natural" and just like the rest of men even in us priests?

Our High Estate

One reason is that we do not take the spiritual life seriously enough. We have not a high enough idea of what we are, or of that to which we are called. It is of highest significance that that outstanding master of the spiritual life, St. Teresa of Avila, decided to portray it as a journey into a castle, through seven mansions; the goal of the journey is God Himself, and the castle into which a man journeys in quest of God is his own soul. We look for God outside of ourselves, and all the time he is within. We try to find Him by our own efforts, and all the time, He is with us—is not His name Emmanuel?—waiting and wanting to be our help and strength. We set union with Him

as the remote and distant object of our work, yet all the time union with Him is the beginning and the intimate source of all our activity.

Practical Suggestions

What, in practice, can we do about it? The first thing is to read a little book by Fr. de Jaegher, S.J., *One with Jesus* (Newman), to take our theology at its true value, to take St. Paul as truly inspired and to take God at His word. Then we have to devote ourselves to God within us.

Now, this activity of God in our souls is attributed to the Holy Spirit, and we often find it hard to form an idea of the Holy Spirit that will seize our minds and animate our activity.

But even in this matter, Christ is our salvation. Jesus Christ is the revelation of God, and Christ Himself is present in us. Lest the theologians should raise their eyebrows, let us quote St. John Chrysostom: *"Qui spiritum habet, non modo Christi esse dicitur, sed etiam ipsum habere Christum. Non potest enim, spiritu praesente, non adesse Christus. Ubi enim una Trinitatis hypostasis adest, tota adest Trinitas"* (*Ep. ad Rom.*, 13. 8).

Complete Self-Surrender

Let us then take as our slogan the words of St. Paul, "I live, now, not I, but Christ liveth in me" (Gal. II, 20). Let us try to put this into practice.

It means forgetting ourselves and remembering Christ. It means giving up our own petty narrow interests and assuming those of Christ. It means an end to "I"; the pronoun now is always "we"—except when we say "peccavi." It means that when we pray, we let Christ pray in us, and second His prayer.

It means that we are no longer put out or annoyed at the sight of our true selves, for we know that no matter what we are, Christ is saving us and supplying for us. It means that we give up the dream of making of ourselves and our lives something wonderful of our own creation, in which we can take pride; instead, we now leave it to Christ to communicate to us and to form in us a beauty that is a reflection of His own and that is of His making. It means complete abandonment to Christ, and complete self-surrender.

The Life Of Christ In Our Souls

There is one way of viewing the position that will help us to put this doctrine into practice and to make it a vital force in our lives. Let us realize that our life is a continuation of the life of Christ. The very words of St. John Chrysostom quoted above authorize us to say that it is the presence of God within us in a special manner, which makes our lives to be such a continuation. Fr. de Jaegher puts it very well in his little book *One with Jesus*.

The finite life of Our Lord on earth, despite its infinite depth, did not exhaust the love of Christ for His Father. He loved Him and devoted Himself to Him completely for thirty-three years, in complete subjection to the Holy Ghost. He wants to continue that life in each of us.

For that purpose He comes into our soul with His Holy Spirit in Baptism. For that purpose He comes to us again and again and remains really, truly and substantially present in us as a Person, with the same Holy Spirit, every time we receive Holy Communion.

We must never forget that even though the sacramental presence of His Body and Blood ceases when the sacred species are completely changed in our bodies, yet the divine Person of Our Saviour and His Divinity remain in our soul, as long as we do not commit mortal sin. This personal presence is the end, the corporal presence is only a means to that end.

We Are "Christ"

Remaining then in us, burning with love for His Father and for us, He waits for the complete surrender of our heart and our will, of our whole self and our whole life. He waits to take over all our faculties that He may through them express His love of the Father in devoted service and submission to His will.

Our hands, our lips, our minds, and our hearts must be His. They are ours, and He will not take them by force; He waits for us to give them to Him. In every action, every prayer, in every suffering, in every thought or act, we must decide that we are "Christ"—that He it is Who is acting, praying, suffering, and living in us. Once we can reach this point of view and adopt it habitually there will come a wonderful transformation in our lives.

For one thing, an entirely new meaning is given to our smallest actions. They now take their importance from our union with Christ, and this is what makes them fruitful. There is no longer any necessity to sigh for chances of "doing something" for God or for souls; there is no longer any reason to be impatient with our personal limitations or with those of our circumstances. Our apostolic zeal—if it be truly such—need not wait for "suitable" occasions of satisfying itself. In all we say or do—if it is said or done in partnership with Christ and in subordination to Him—we abide in Him, and by that very fact, bear much fruit.

It is true that we may not have the earthly glory of it—but if that is what we are seeking in our ministry, we are no longer true to our vocation. The epitaph of those who thus "serve" God is summary: "They have received their reward."

We Enter the Mystical Life

On the other hand, such a life of continual dependence on God within us opens the door to all the treasures of the spiritual life. That region commonly called "mystical," and so often and so wrongly regarded as something inaccesible, something closed to "ordinary" souls, becomes opened up for us; for the so-called mystical life is nothing but the full development of the ordinary life of the Christian where the Holy Ghost is allowed to have His way.

This will be especially true of our prayer. When we go to pray we shall no longer rely on our own efforts but, just as in the Mass we take over the Sacrifice of Christ and, making it ours, present it to the Heavenly Father, so in prayer, we shall take over the prayer of the Spirit of Christ, Who prayeth in us and with us, as St. Paul and St. Patrick amply testify and, making it our own, offer it up to the Father.

This prayer continues throughout the whole day. At any moment we can turn to the Father saying: "Behold Thy well-beloved Son in whom Thou art well-pleased. Hear Him!"—and we have a perfect prayer of praise and thanksgiving, of atonement and intercession. Each need of the day, whether it refer to ourselves or to those among whom we minister, can find in this appeal a perfect manifestation to God, which brings us absolute assurance of heavenly aid.

Not Servants, But Friends

The great difficulty is that we will not renounce ourselves. That is probably partly due to the fact that we do not yet know our Lord sufficiently nor do we realize what He has done for us or what He has promised to do for us. He is our Saviour. His Father is our Father, His Spirit is our Sanctifier. His life is full of hidden meanings and messages for those who realize that our life is but a continuation of His. The story of the Gospels takes on a new meaning when we re-read it from this point of view. And the Mass takes on a new significance and importance for our personal spiritual life.

Many readers may feel that all this has nothing to do with themselves; they may see in what we have written a monastic ideal wrongly applied to the active life of the apostolate.

The answer to that is found in the 10th Chapter of St. John. Our Lord was not talking to monks. He was talking to His apostles, briefing them for their mission work, laying down the essential principles that must rule their life.

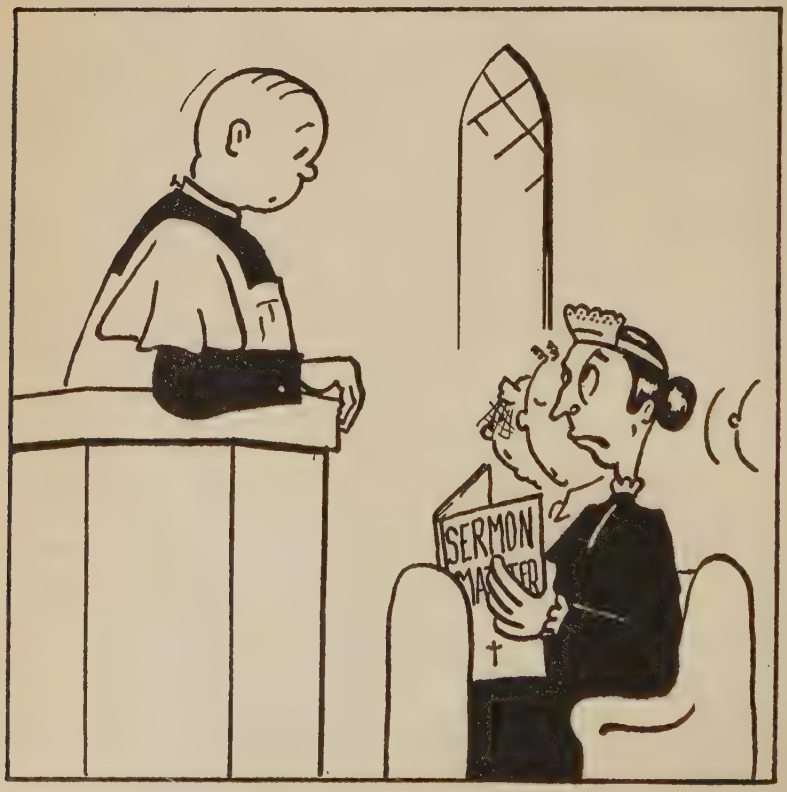
These words of Our Lord are addressed to you, Father. You are a priest; you are an apostle; you are one of the Friends

of Our Lord. He does not call you a servant. He has called you a friend, and He insists that you must abide in Him and He in you.

Qui potest capere, capiat!

London—(Reuters)—Health Minister Bevan was reported to believe in cremation to save burial space which is robbing Britain of thousands of acres of valuable building land. Bevan said that though cremation is gaining steadily it still has a long way to go before it is acknowledged by the British public as an accepted form of procedure.

JULIE - - - Or Housekeepers Are Hard To Get



"Hmmm. He Skipped A Line."

Lon Francis

Smith vs. Dallman
or
The Bible versus Luther

DALLMAN:

CHRIST teaches God is a spirit and bids us worship Him in *spirit* and in truth. John 4:24.

The Pope teaches a *material* worship in the cult of the heart of Jesus, the heart of Mary and the heart of Joseph.

SMITH:

How can Dallman make such a statement, conscious as he is, that it has been the practice of the Lutheran Hour speaker, Sunday after Sunday, to offer to send to all who would have it, a picture of Christ, to be hung on a wall in their homes? What is the picture of the Sacred Heart but a picture of Christ, calling attention particularly to the infinite love which He expended on man (by becoming Incarnate and by immolating Himeslf on the altar of the cross for him)?

There is absolutely *nothing material* about the devotion to the Sacred Heart of Jesus, but even if it were it would be in accord with sound theology, which teaches that Christ's divine nature was indissolubly united to every part of His humanity and, therefore, to His heart, recognized by all men as the symbol of love. Hence it is as much worthy of divine adoration as the whole Christ in the flesh was worthy of it while He sojourned on this earth. Devotion to the Sacred Heart of Jesus is *spiritual,* backed by supernatural motives, and it aids greatly in inciting in the human heart of love for love.

If the Lutheran doctrine, which emphasizes Christ as the Savior of the individual, and calls on the individual to accept Christ as his personal savior is right, then the Catholic practice, based on that doctrine, is right and keeps the individual more vividly conscious of it. Of course, the Catholic Church holds that the merits of Christ's Redemption are applied to the believer through baptism.

Tender love for Christ includes faith in Him; it produces a lively faith; it merits what He promised when He said "If any man will love Me, he will keep My word, and My Father will love Him and We will come to him and will make our abode with him." (John 14: 8).

Pope Benedict XV, writing on the Enthronement of the Sacred Heart in homes, declared its purpose, namely, "to consecrate families to the Sacred Heart of Jesus, so that while His image is installed and, as it were, enthroned in the principal place of the home, our divine Savior, Jesus Christ, may reign visibly at every Catholic hearth." Can any devotee of

Christ find fault with that doctrine?

He noted in the same connection that the family is the chief object of attack by the forces of evil, and, therefore, that it should be kept close to Christ; that nothing could keep the family closer to Him than His recognition not only as a *guest* in the home, but as its Ruler and Guide.

He writes further:

"It is of paramount importance that Christ should be known. For to follow Christ does not consist in allowing ourselves to be swayed by a superficial religious sentiment that moves tender hearts to tears, but leaves our vices intact. To follow Christ is to be permeated with a lively and constant faith, which not only acts upon the mind and heart, but likewise governs and directs our conduct. And the real reason why Christ is neglected by many, and but little loved by others, is to be found in the fact that He is almost entirely unknown to the former and not sufficiently known by the latter."

He urges every member of every household, in which the Sacred Heart is enthroned to "enkindle in your hearts flames of love for the Sacred Heart of Jesus."

How a minister of the gospel can find any fault with that is unexplainable except on the grounds that *everything Catholic* —no matter how conformable to Christian teaching—is wrong.

Associated with devotion to the Sacred Heart of Jesus is the observance of the First Friday of the month as His day, on which, in most churches of the world, special services are held, or a public Holy Hour kept, during which professed believers meditate on Christ's infinite love and pray that it may be better reciprocated by all men. Those who practice devotion to the Sacred Heart take account of the indifference of the greater portion of mankind towards His love, of the insults and blasphemies directed against Him, and strive to do their bit to repair such conduct by loving Him all the more. They would, by this practice, rebuke those who, like certain contemporaries of Christ shout, "We will not have this Man to reign over us."

To Catholics Christ is not merely a historical Person, even though a divine Person and mankind's Savior. To them He is an ever-present Savior, in keeping with His promise "Behold I am with you all days even unto the consumation of the world." To them He is actually present in the tabernacles of their churches, which, on that account, are always open, so that His lovers may quietly visit with Him.

Catholics believe everything the Lutherans believe about Christ, but also believe that His present love should be appreciated as much as His past love, and that every means must be used by the Church to promote

reciprocity for His love. Devotion to the Sacred Heart is nothing less than devotion to the infinite love of Christ, which was not exemplified only once, but which endures.

But no divine worship is paid to the Immaculate Heart of Mary, because she, no matter how exalted, did not cease to be a creature of God. Devotion to, *and not worship of*, the Immaculate Heart of Mary is designed by the Church to elicit in her people a love for soul-immaculateness, and to stimulate them to copy Mary's holy and sinless life.

We have never heard of devotion to the heart of St. Joseph, although the Church would have her people look upon him as the head of the Holy Family, as the model husband, to whom Mary was devoted, and the foster father to whom Christ "was subject."

In fact all the saints are honored (not worshiped) because they were favorites of God, heroes in the religious and spiritual life, and themselves extraordinary lovers of Christ, their Savior, their Redeemer, the only One Who mattered in their lives.

If so many Christians are only nominally such; if there be much indifference in the world towards the Incarnation and Redemption, it is due chiefly to the error of considering Christ as belonging only to a generation long past. That is why Catholics see in Jesus the same "yesterday, today and forever." That is why they regard the words Christ addressed to Peter as applicable to themselves: "Lovest thou Me more than these?"

God Saves

It is interesting to note that only one of the five men who founded the Fascist Party in Milan, during 1919, survives, due to the blessed gift of a religious vocation. He is Count Cesare Marie de Vecchi, who became a Benedictine monk. Three of the others—Mussolini, Balbo, and Bono—were shot; and Bianchi died of tuberculosis.—David Goldstein in the Boston **Pilot.**

Of Fear and Sorrow

All this life is indeed a tribulation to the understanding. For there are two tormentors of the soul, tormenting it not at once. but alternating their tortures. The names of these two tormentors are Fear and Sorrow. When it is well with thee thou fearest, when it is ill thou dost sorrow. He who is not deceived by the prosperity of this world is not broken by its adversity. **—St. Augustine.**

The Day of the Message

Nelson W. Logal

Do announcements kill the sermon?

THE world today is one vast forum, and the keenest competition is the competition for the minds of men. The growls of a hundred ideologies and the chatter of innumerable sales campaigns fill the world with a storm of talk. Amid all this noise, the objective is immediate. "Get your message across and make it stick!" If ever, this is the day of the Message.

Attractiveness is the keynote. The Message must be presented attractively—more attractively than competing messages. Advertising, Journalism, the Theater, the Radio, and Sales Technique illustrate the principles of attractive presentations. Even our groceries come wrapped up in glamorous, fancy packages.

And why the stress on attractiveness? In the hubbub and noise of propaganda, attractiveness alone captures attention, and attention must be captured if the message is to be put across. Attractiveness is the open sesame to attention, and attention is the *sine qua non* of the Message.

There is a psychology of attention and the wise man in today's world observes, studies, explores, and exploits it. He must know the conditions which create attention, he must master the techniques by which attention is held, he must apply the means of increasing attention, and he must observe the limits of attention. The attention curve is one of the most respected lines in the charts of the Message Makers.

These commonplaces are almost universally observed. I say almost, because there is one great exception—the pulpit. Obdurately the pulpit blindly or contemptuously—as the case may be—ignores the necessity of attractiveness and the demands of attention techniques. As a result the Sunday sermon becomes the Sunday martyrdom.

Is this a reflection on the quality of our preachers? Not at all. It is a reflection, however, on the time worn and unhonored preliminaries to preaching. Announcement-making is the culprit that should be brought to justice.

Tedious Announcements

Observe our Sunday procedures with a critical eye. The priest ascends the pulpit and begins to read a long list of announcements. He tells his people the time of the Mass at which they are assisting, he confidentially informs them that confessions are heard on Saturday, he puts in a plug for an extra collection or two, he waxes eloquent on the delights of a coming card

party and social, he regales his congregation with a long list of the tried and true names of committee members, and after a few other pastoral improvisation, he begins the inevitable and long letter from the Chancery. After these preliminary skirmishes, he reads a long list of announced Masses for the week, often times adding the names of those requesting the Mass. In most cases the names are not enough; special headings are prefixed such as "for the happy and eternal repose of the soul of Mr. So and So" or the more dangerous, "For the deceased," which in the mouths of some men sounds as if bacterial warfare were being waged against the individual members of the parish. If the parish happens to be ultra modern, the priest may finish with the final fillup, "And please take our Parish Bulletin home today!"

If the priest be the pastor, the announcements are read with the fires of sincerity burning bright. These precious announcements are his own creations. If the priest be an assistant he reads the announcements in a hurried, harried, severe, contemptuous, or discriminatory monotone—depending upon his attitude to the composer. If he admires his pastor, he may endeavor to give the announcements a flavor of importance; if otherwise, he will use a condemnatory tone in the reading. If he be a wag by nature, he may inject a note of humor or discreet irony in the long rendition.

At last, after this attractive and attention-smashing preliminary, he is ready to read the Epistle and the Gospel, and then to preach. He has spent ten, fifteen, or twenty minutes—as the case may be—in reading the announcements. The congregation is now thoroughly unconditioned to listen to his sermon.

The People's Reaction

Priests should occasionally study the varied pattern of congregation reaction. The people are not too much interested in the time of Masses, confessions, and the like. Most of them have been living in the parish for a number of years, and they wonder vaguely if the Pastor considers them to be morons when he insists upon this fact, Sunday after Sunday. They fail to become electrified at the mention of a charming chair-lady's name; many times the disaffected sectors of the parish growl with rage at the parochial publicity given to a zealous worker. The great majority have little interest in the Masses which will be celebrated during the week. They have read the Chancery letter in the evening and diocesan papers, and they wonder why they must listen to it for a third time. Consequently, they are distracted and hardly in the mood to listen to a sermon.

Observe them as they sit trenchantly, resolved to endure. They weave about in their seats, inspect their nails, clear their

throats, scrutinize the diamonds on a neighbor's hands, shift their feet, and close their eyes with head thrown back in a frantic attempt to endure. If a parish bulletin has been left in the pew, they pick it up idly, glance at it, then curiously look up at the announcing priest in a puzzled manner. In summer time these abandoned bulletins serve as miniature fans. It is quite plain to any casual observer that the majority of people in the pews wish that the priest would shut up. They have been drugged with stale information and moth-eaten financial harrangues.

Announcement - making has ruined the attractiveness of the pulpit. It either exhausts the congregation's capacity for attention or wears it very thin. The wide arcs of protective distraction with which the congregation has fortified itself during the announcements usually turns its attention curve into a maze. The priest who can bring such a congregation back and hold its attention after this treatment is a magician.

The conclusion is obvious. Our approach to the Sunday sermon is destructive of attention and utterly devoid of attractiveness. The announcements account for the common allergy to the pulpit on the part of the laity. The association of ideas is a powerful force in psychical life, and the priest's Sunday sermon is often unjustly invested with the monotony and repetitiousness of the announcements in the exhausted minds of the people in his congregation.

Abolish Announcements

The solution is simple. Away with the announcements! Blasphemy? No—just common sense! It is the only solution for an attractive, interest-holding pulpit.

Duplicators and paper are again available. The mimeographed bulletin can save precious pulpit minutes and do a better job of announcement-making then the priest. But they are thrown away? You would throw them away too, if you had to listen to the information in them first from the pulpit. If they contain *fresh* news, however, they will be taken home and read carefully; and they will make a greater impression on the reader than spoken announcements make on hearers. The few who refuse to take the announcements with them are so stewed in indifference that they would not be more responsive to spoken announcements.

A parish bulletin is not too expensive—in fact it pays its own way in the parish by the response that it gets. There is no reason why it should be subsidized by the owner of a spaghetti factory for the consideration of a glowing description of the joys of eating his spaghetti, or by a funeral director in return for a dithyrambic description of the charms of his funeral parlor. But on second thought, if it must be, even the price of

monopolistic advertising in the bulletin is preferable to the present attention-destroying tactic of interminable announcements from the pulpit.

It is a shame that all messages today respect the laws of attractiveness and attention, except the most vital message of all—the Message from the pulpit. While lesser messages are dressed up in the most attractive clothes, we introduce the Message of Christ's Gospel with a prolonged, shabby series of threadbare announcements. The announcement monomania is one of the specific occupational diseases of the parochial clergy.

If announcements were dispensed with, the priest would be in a favorable position. He could read the Epistle and Gospel, and immediately begin his Sunday sermon to a congregation whose attention curve is just beginning to rise—not having been thoroughly bored by a previous period of pure drivel. The priest would also have more time at his disposal.

If some extraordinary item in parish affairs really deserves special mention, let it be briefly mentioned after the sermon. Then it will be attended to and remembered, far better than if it were buried in a barrage of interminable twaddle.

The pulpit is intended for preaching. It is not a rostrum for a clerical barker decanting on the allure of parochial socials and festivals. Where this order is reversed, and where announcements eat up the time that should be given to the word of God, we have another clear cut manifestation of the insidious malady that Watkins called "ecclesiastical materialism."

The point of all this? An examination of conscience by priests in charge of parishes! How are we conducting ourselves in today's competition for the minds of men? Are we seriously endeavoring to present the Message of the Gospel in the most attractive and attention-provoking way? Or is, perhaps, an announcement - monomania conditioning our people to inattention before the sermon even begins? Are we destroying the attractiveness that should adorn our Sunday sermons by useless, preliminary chatter? Finally, are we not boring—not from within, but from the pulpit with our long announcements?

Away with the announcements—and on with the bulletins! The janitor will thank you, for he will not have so many bulletins to sweep up on Monday morning.

Merely having an open mind is nothing. The object of opening the mind, as of opening the mouth, is to shut it again on something solid.—G. K. Chesterton.

Sermon Suggestions

For the month of November ✠ *J. F. Noll, D.D.*

Marriage a Vocation

NOVEMBER 14

One of the most beautiful scenes recorded in the New Testament was the appearance of Jesus and Mary at the marriage feast of Cana, and the significance of their appearance at this wedding was even more impressive. Cana is only a short distance from Nazareth, where Christ had lived with Mary and Joseph from the time of His return from Egypt following the death of Herod.

(1) As Christ entered upon His public life, during which His every word and work were intended for the instruction of mankind, and during which He laid the foundations of a religion which was to guide man until the end of time, His first act was the blessing of a marriage. In accepting the invitation to this wedding, He wished to impress on all people for all time the fact that God wants to be invited to every wedding in order to bless it.

This is why He elevated marriage, according to St. Paul (Eph. V, 32) to the rank of a Sacrament which, for Christians, would not be dissociated from the contract itself. As a Sacrament it would confer special blessings and graces on the wedded pair, so that, throughout a long career, they might be truly happy, and in that state of life and through the fulfillment of its duties attain a high place in Heaven.

You have often heard it said that "Marriages are made in heaven." They are arranged there for those who make themselves worthy of such interest on the part of God and will pray for His assistance even in the selection of a partner. But numerous are the marriages arranged by God's arch-enemy, who realizes that a bad marriage usually means a big victory for him. Its evil effects may endure for generations. The devil realizes that a marriage is likely to result badly if he can assist a young man or woman in the selection of a partner, and he knows that he will have little interference, according to a declaration of Almighty God Himself, if, in preparing for marriage, the youths will "shut God out of their lives." If young people will neglect to pray for guidance and direction; if they will closely associate with people who have neither faith nor morality; if they "will not live according to the spirit but according to the flesh" during courtship, they cannot hope for God's blessing on their marriage.

(2) Even if Heaven were not interested in your future welfare on earth, you yourself should be; and your temporal welfare will depend largely on the kind of marriage you will contract. Our country is full of broken homes, of mismated married couples, and, therefore, of marriage failures. In fact, never before was marriage such a risk, and this should lead young people to use their heads more than their hearts, and to rely on their faith more than on their inclinations, in choosing a sweetheart.

Generally speaking, youth should not begin keeping company with

one whose family record is bad. Vice is often inherited, and a good character is usually not formed in a home where moral standards are low.

A young woman should not even fraternize with one who has no ambition, whose rendezvous place is the saloon or the poolroom or the gambling hall. The young man should not court the girl whose tastes are extravagant, whom he, therefore, would not likely be able to support and please. The young lady should shun the young man who lives beyond his means, who does not pay his debts, who spends much money on her.

(3) It is important that young people try to learn the character and disposition of others by observing their attitude towards their parents, towards their brothers and sisters. Since human nature does not change through marriage, every young married woman must expect her husband to treat her much as he treated his sisters and mother, and every young man can be sure that the girl's attitude towards her brothers and father will not differ from her attitude towards him.

"If I had only been more serious about a matter so serious, if I had only thought less of the immediate good time, of companionship, and had invoked common sense which would dictate that I know full well whom I am marrying, if I had only tried to be a loving child of God, when I needed His direction most! Such are lamentations all too common. These regrets are expressed in the words of the familiar verse:

Will some one kindly tell me,
Will some one let me know,
How I picked a lemon in the garden of love
Where I thought only peaches grow!

Conclusion: Don't you parents want Jesus at your child's wedding? Don't you young people want Heaven richly to bless your marriage? Surely you do, but can either parents or their children expect such divine favors without making themselves worthy of the same? Many parents never become well acquainted with their child's boy or girl friend, and many youths do less praying and receive the Sacraments less frequently during courtship than previously. Jesus will not likely be present at their wedding, while the devil will certainly be.

Marriage a Holy Contract

NOVEMBER 21

We have reminded you that the importance which Almighty God attaches to marriage was shown by the presence of Christ at the marriage of Cana. But its importance should also be extremely clear from the purpose which it is intended to serve. If, through marriage, Heaven is to be peopled; if the family, resulting from marriage, is the very foundation of society; if husband and wife are so closely united that, in the words of Genesis (XI, 23), they are expected to leave father and mother permanently and cleave to each other; if they are actually joined together by God Himself (Matt. XIX, 6), then certainly marriage is something very sacred and holy.

(1) Precisely because marriage does hold such an important place in the plan of God, we are not surprised that Christ, in founding

a new world-wide religion, should elevate marriage to the dignity of a Sacrament for all those capable of receiving a Sacrament, namely, the baptized—those who are incorporated into His Kingdom, and are His own adopted children.

St. Paul calls marriage "a great Sacrament," but declares in the same sentence that he refers to a marriage contracted by Christians and according to the mind of Christ: "This is a great Sacrament, but I speak in Christ and in the Church" (Eph. V. 32). St. Paul had just exhorted husbands to love their wives as Christ loved the Church and delivered Himself up for it.

The union of Christ with His Church, which He came from Heaven to establish in His own blood, is certainly intimate, holy and perpetual, and, in the mind of Christ, so should marriage be.

If marriage is a life-long contract, if the weal or woe of society depends on its stability, then, even apart from its religious aspect, it is the most sacred alliance on earth.

(2) Marriage is less sacredly considered by people in the United States than anywhere else in the world. We have innumerable marriage mills and divorce mills. Many people become acquainted today and within a month procure a marriage license without difficulty. They have even less difficulty in finding a Justice of the Peace or a clergyman to witness an adulterous union, should they hastily become divorced and attempt a new alliance.

County has vied with county to get the marriage business; state with state, in order to get divorce business, all from a purely financial consideration.

Marriage mills and divorce mills are closely related. If we are to have hasty and thoughtless marriages, then we are naturally going to have machinery with which to break up these marriages. If it were difficult to procure a divorce, people would give more thought and reflection to marriage, and exercise more caution in the selection of the marriage partner.

The State has the right to make certain demands in relation to marriage. She may establish, for instance, a minimum age; she may require a residence in the state or country for a certain period; she may require that the parties proposing to get married, receive a license from her; but she may not "put asunder" what God, from whom civil power is derived, "hath joined together."

(3) Marriage has always been regarded as the holiest of contracts, because it was intended by nature itself for the propagation of the human race; because even the civil law has always so regarded it. But it is more holy because it had God as its direct Author, because Christ elevated it to the dignity of a Sacrament, and because it represents His perpetual union with His Church.

For Christians the contract is not separable from the Sacrament. Hence the Church regards the marriages of baptized Protestants as sacramental. Civil rulers who waged open persecution against the Church have always striven to remove from marriage its sacred character and, therefore, prescribed that they be witnessed only by a civil officer.

Because marriage is a Sacrament it falls under the jurisdiction of the Church. Catholics should no more think of receiving this Sacrament at the hands of a civil officer than they would any other

Sacrament. Neither should they permit it to be witnessed by the minister of another religion who does not regard it as a Sacrament —even if they were not prohibited from doing so by any law of the Church.

As a matter of fact, as you are well aware, Catholics are not permitted to have their marriage witnessed by any public official other than their parish priest, the one who is deputed by the Church to administer the Sacraments.

Because marrige is a Sacrament of the living it must be received in the state of grace. Should it be received while one is in the state of mortal sin it becomes a sacrilege.

Conclusion: St. Paul declared marriage to be a Sacrament, but immediately made this qualification: "I speak in Christ and in the Church." By these words he clearly implied that marriage is a Sacrament only for Christians, and to him the word "Christian" was synonymous with "Catholic," since there were no other Christians than Catholics then, nor for 1000 years after that time.

Even in these days when there is such a risk for the average person to embrace the state of matrimony, Catholic youths would not need to face the future with fear if they confidently accepted their Church as their guide instead, as many do, of ignoring her advice and warnings. Her advice would be safer than that of any other guide because of her centuries-long experience. But since she also speaks in the name of God and under His inspiration, her counsel should be studied and cheerfully followed by young people the while they should pray and make themselves worthy of a very happy marriage because blessed by God.

The Sacraments

NOVEMBER 28

FOR a correct understanding of the purpose and effects of the Sacraments it is necessary to have a correct grasp (1) of the original condition in which God created man, and what happened to the entire human race through Adam's fall. Without knowing the facts about those matters we cannot understand (2) the Incarnation and the Redemption by the Son of God; nor (3) the Church of Christ, nor the office of the Holy Spirit in the Church.

(1) God had willed that the human race should ever be as Adam was at the time of his creation, which means that every human being should possess not only the life natural to his soul and body, but also a supernatural life of soul, and an immortal life of body. The latter were conferred on Adam as "gifts," and not as "rights," and would become the endowments of his descendants only if he, representing the entire human race during a loyalty test, would merit the retention of the undeserved gifts for himself and their transmission to his posterity

He proved himself disloyal, lost his supernatural status of soul, and his immortal status of body. In other words, he fell from the supernatural plane to the natural before he begot any children.

Those whom he did beget, and their children and children's children throughout all generations inherited human nature bereft of God-resemblance as to soul, through grace, and subject to mortality and other evils as to body. In other words, they inherited a fallen nature, tainted with Original Sin. Heaven, God's home of supernatural glory, was necessarily closed against the human race deprived of the qualifications for a supernatural destiny.

(2) The Holy Trinity, in the celestial Paradise, looked down with pity on mankind, thus estranged from its loving Maker, and deprived of union with Him both here and hereafter. It rested with God either to pardon outright Adam's disloyalty, shared by all his descendants, or demand full reparation which, of course, would have to be infinite, because, by his sin, Adam had attacked infinite majesty and goodness and love. God demanded condign reparation, which meant that He Himself must make it.

Since God the **Father** created Adam and the soul of every human being thereafter, God the **Son** volunteered to take upon Himself the burden of **reparation** or redemption. God the Father was willing that it should be so, for St. John tells us "God so loved the world as to give His only begotten Son" (John III, 16). The good tidings were communicated immediately to Adam and Eve, and actual grace was given to both whereby they were able to repent of their sin as far as it was **personal**, through their faith in the Redeemer to come and the antecedent application of His merits to their souls. God's chosen people in the Old Law, who were kept reminded by one prophet after another of the promised Messias, were liberated from Original Sin in the same manner. However their admission into Heaven would be delayed until the redemption was completed. You will recall from the Bible that Christ visited them between His death and His resurrection to apprise them that mankind's debt had been fully paid. God's chosen people of the New Law would be "justified" or have the supernatural life restored to their souls, by the application of Christ's merits through the Sacraments.

(3) Each of the three persons of the Blessed Trinity would have a part in the salvation of every human soul. The distribution of the merits of the redemption was to be effected by the **Holy Spirit** through the Church, which He would guide and sanctify after its establishment by the Son of God.

During the series of instructions on the Sacraments you will hear much about **grace**, which is absolutely necessary for the soul's sanctification and everlasting salvation, but the Author of grace, its Giver, its Preserver, its Restorer is the **Holy Spirit**.

The exalted dignity of the human person becomes clear when we consider that the three divine Persons cooperated, each in a particular way, respectively in the creation, the redemption, the sanctification of the human soul. It is no wonder that Christ, the Redeemer, asked the question "What will a man give in exchange for his soul?" (Mark VIII, 38); and "What does it profit a man if he gain the whole world and suffer the loss of his soul?" (Matt. XVI, 26).

Compartively few are they who have a sufficient realization of the soul's value as is manifested by the manner in which they live. The missionary, who leaves home, relatives and friends, to go to a pagan land in the hope of saving a single soul at the cost of his own life, does realize it. The martyrs all realized it; the saints throughout the ages have realized it.

You who think of your soul only on Sunday—and then only under pressure from without—certainly do not realize its value.

It is the soul redeemed and sanctified that has such indescribable value; it is not the soul estranged from God and serving the devil by a sinful life.

Conclusion: If we have hitherto taken our faith as a matter of course; if we have not sufficiently appreciated the inestimable blessings we receive through our Church; if we seldom raise our minds and our hearts to **God the Father** for having made it possible for us to live eternally; to **God the Son**, our Redeemer, Who ransomed us from eternal misery; to **God, the Holy Ghost**, who, day after day, operates within our souls in an invisible manner, then let us resolve to make it a daily practice at least briefly to reflect on these momentous facts.

How the World was Prepared for the Redeemer

DECEMBER 5

In our last instruction we learned that God, Who declined to do anything for the fallen angels, offered Himself to make atonement for the sin of Adam and to reopen Heaven for fallen man. Today let us consider how He prepared the human race for the coming of the Divine Redeemer.

The Incarnation of the Son of God was delayed some thousands of years, in order to convince man how helpless, how weak, how treacherous he was when left to himself—living on a purely natural plane.

The very first son born to Adam killed his brother, he becoming the first victim of death. Later descendants became so corrupt that God sent a universal deluge to destroy "all flesh" with the exception of eight people. Later, from the scattered people (1) God selected one group which He formed into a nation, which He would instruct and prepare for the reception of the Divine Redeemer; (2) through prophets He foretold all the circumstances of His coming, of His ministry and His death; (3) He came in a miraculous manner, yet not as the chosen people expected Him.

(1) God called, from Haran, in Mesopotamia, whose people were given to idolatry, a certain Abram, whose name He changed into Abraham, which means "the father of a great people." Abraham responded promptly, leaving that land with Sarah, his wife, his nephew, Lot, and his servants for the land of Canaan, where they were instructed in the knowledge of the true God, taught worship by sacrifice, and were kept mindful of their fallen state and of the Redeemer, Who would later come into the world.

To Abraham God said: "I will make of thee a great nation, and

I will bless thee and magnify thy name . . . and in thee shall all the kindred of the earth be blessed" (Gen. XII, 2-3). He tested Abraham's loyalty and faith by requesting that he offer his own son Isaac on the altar of sacrifice. In this he was a figure of God sacrificing His only Son.

It was at this time that Melchisedech, also a figure of Christ as Priest, offered a sacrifice of bread and wine. Under Abraham God instituted the rite of Circumcision, by which all males were dedicated to the future Redeemer, a type of Baptism in the New Law. By that rite the descendants of Abraham were made members of the true religion of the Old Law, as Baptism makes us members of the true religion of the New Law.

Sinners lived among saints under Abraham as they now live under the Pope even after the completion of the work of Redemption. We read of God's threat to destroy the cities of Sodom and Gomorrha, because of the wickedness which prevailed in them, and of Abraham's plea for mercy if only ten just people could be found in them. There were not that many "just" and, therefore, the cities were destroyed by fire.

After Abraham's death God selected as his successors, in turn, Isaac, Jacob, Joseph, one of the twelve sons of Jacob, who was sold to Egyptians as Christ was sold to His enemies "for thirty pieces of silver." Dying, Joseph prophesied the coming of the "The Desired of Nations," to be born of the tribe of Juda (Aggeus II, 8).

Then came Moses to whom God gave the Ten Commandments, and whom he selected to lead the Israelites from Egypt to the Promised Land. Through him God fed the Jews miraculously by Manna from Heaven. This was a figure of the Holy Eucharist, as also was the tabernacle which Moses erected.

(2) Settled in Palestine God placed Judges over the Jews to govern them and to keep them in the true faith. Later He allowed them to have Kings, as they requested, but chiefly to punish those who did not live in accordance with His laws.

The second King was David, of Bethlehem, of the tribe of Juda, who was also a prophet, whose Psalms are filled with allusions to the future Redeemer's divinity His suffering, His Resurrection, his Ascension into Heaven, His priesthood, and the triumph of His Church.

The Jewish people continued to be instructed and warned by prophets inspired by God, Who, in the aggregate, foretold every circumstance concerning the coming, the life work, the passion and death of the future Redeemer—the Messias, as the Jews were wont to refer to Him. For instance, Isaias foretold that He would spring from the House of David, be born of a Virgin, he heralded by John the Baptist, perform great miracles, rise from the dead and be glorified.

Despite all this instruction the Jews became divided into many sects, became indifferentists, and thought of the predicted Messias only as a temporal liberator. The Pharisees among the Jews observed the law outwardly and by lip service, as many Catholics do today, but inwardly they were, as Christ Himself characterized them "hypocrites."

At the time of Christ's coming,

Palestine was under the rule of pagan Rome, and the spiritual leaders of the people were more devoted to politics than to religion.

(3) It was not surprising, therefore, that the Jewish people were not prepared to give Christ a warm welcome when He came. You are sufficiently familiar with the immediate preparation for Christ's coming to make unnecessary its repetition here. He came as the socnd Adam, born of an Immaculate Virgin—the second Eve, who, it was prophesied back in Eden, would crush the serpent's or the devil's head. Although Mary lived at Nazareth the Savior was born at Bethlehem, as prophesied, amid a heavenly scene, but witnessed by only a few persons on earth.

As soon as the extraordinary event became the subject of discussion King Herod, the pagan ruling from Jerusalem only six miles away, sought to take His life. Learning of this from an angel Joseph took Mary and the child into Egypt to remain until Herod's death. Thereafter Joseph and Mary journeyed to Nazareth, where the Creator of the Universe, "was subject to them." Outside of His visit to the Jerusalem temple at the age of twelve with Joseph and Mary, nothing is reported about Jesus until He was thirty years of age, when He began His public ministry. This started with the miracle of Cana, a town situated very close to Nazareth. His ministry continued for three years, during which time His name and fame reached every corner of Palestine.

The common people followed Him, believed in Him, loved Him, but their spiritual leaders, by open antagonism and deceit, brought about His death, which, of course, was intended by Almighty God as the ransom or reparation price for the sin of the first Adam.

During His public ministry Christ founded His Church, a spiritual Kingdom, to become co-extensive with the world and to endure until its and. He instituted Sacraments, whereby the merits of His passion and death would be brought to every individual member of His Kingdom, through the Holy Spirit, the Church's life principle and its supernatural life-giver.

We live in this new order, elevated above that of the original creation. Redeemed by the very Son of God, we are made partakers of the divine nature, adopted as children of God and, therefore, as brothers and sisters of Christ.

Conclusion: With such means of sanctification at our disposal, there is no justification whatsoever for any Catholic to live his life separated from the closest union with God. There is no justification for the indifferent Catholic, the Catholic sinner, for the worldly-minded Catholic.

Just as God held His chosen people in the Old Law far more responsible than He held the pagan people who surrounded them, so does He hold Catholics more blameable than people who are not of their faith, who do not enjoy their advantages, whose souls have never been under the influence of grace, and who, for a reason known only to God, have not been favored as they have been.

Deep gratitude, to which daily expression should be given; sincere loyalty, and the frequent use of the Sacraments, should characterize Catholic lives.

Book Reviews

Father De Smet, Helene Margaret, Milwaukee, Bruce, 1948, pp. 232, $2.50.

IT is a moot question whether men make history or history makes the men. But there can be no question that in the instance of Father De Smet, he made the history, and it is a history with which American citizens, especially the Catholic section of them, ought to be far better acquainted than they currently are.

Probably there can be no easier or more comfortable way to acquire that acquaintance than a book like this one. It is no dry merely factual history, for one thing; it is not the conventional biography either; it is one of those much-bedamned things, a fictionized biography; but it happens to be a good one. The author takes some liberties, as all such authors do, with the mere facts and records, in the sense that she selects incidents and episodes and invents conversations and descriptions to fit them. She puts emphasis—perhaps unduly sometimes—on people's speeches; she reads motives into their actions—perhaps not always accurately either. But withal, the man, the heroic figure of Pierre Jean De Smet emerges; the reader gets to know him; and he is distinctly worth knowing; and knowing engenders wholehearted admiration and a bit of awe.

There is always admiration in the straight-thinking mind for a man wholly devoted to a great cause, especially when he spends himself for a lifetime, physically and otherwise, to promote a cause that is plainly the cause of God and for the good of humanity. Father De Smet encountered a good lot of that admiration while he lived and labored, but strange to say, his superiors in the Society of Jesus were not too often conspicuous for it.

They were not always aware even of what the man was about, or for that matter, the heroic mould of their confrere. They listened when he talked, and they smiled covertly sometimes, and they discounted his ardor and devotion for fanaticism, and they kept him, on several occasions, in an office job in St. Louis, of all things. Talk about a bull in a china closet! That lack of appreciation and understanding helped to ruin his life work, for ruined it certainly was, and before his life closed, at that. But the major share of the blame for the splendid failure lies, and must lie, on the doorstep of the United States Government.

He made history; and it is a pity that he was not allowed to make some more; for it would have been different from what it so tragically became, in the record of the white man's dealings with the redmen of the Great Plains. It would have been a splendidly different story if De Smet had been allowed to write it on the surface of the Great West that he knew and loved as few men can have done, even now; and it is probably well within the facts to say that no man before or since, in the American Great West, ever wielded so powerful an influence with the Indians as did the huge Blackrobe.

One instance of it was his dealings with Sitting Bull. The red chieftain, a great man within his

own limitations, be it noted, went on the war path largely through desperation, when he and his Indians found the Great White Fathers breaking one treaty and agreement after another when temporary advantage dictated that breach of faith.

It is a sad story, that tale of broken faith on the part of the white man toward the red, and there is hardly to be found a more thrilling chapter in it than Sitting Bull's desperate stand for his people. He broke out and burned and murdered; and he swore to slaughter every white man he could lay hands on; and yet, Father De Smet walked, and alone, into his camp, in the face of all the red man's threats and the dire predictions of disaster and death by the whites who watched him go.

But he didn't die there; he stopped the red massacre in midcourse; and he made a peace; and it could have been a lasting peace; only, like all the rest of them, it wasn't. The red men still had lands that the white coveted; so, what was a mere treaty, when solemnly sworn by the United States Government, with red men on the other side of the camp fire? So Sitting Bull broke loose again, and then was forcibly smothered under the white man's might, and his people with him; and the repute of the white man for fealty fell too. But it was no fault of Pierre De Smet. He had a glorious vision, a vision of another era like the Paraguay Reducions; but the white man's invasion could not be stemmed; and so there was built no kingdom of God for the red men on the great plains of America.

Their great Blackrobe could leave bloody footprints over many miles of their trails, as he did for a lifetime; and he could start the great dream toward realization, at stupendous price to himself in hardship and lonely suffering; he could find gold in the hills, and copper too, and keep the secret, in his vain hope of keeping the lands for the Indians, to preserve them and their way of life from the white man's spoliation; but it was all in vain. When he most wanted to be with them to prevent their disaster, or to share it at least, he was forced to watch from afar off their speedy destruction; and his great dream died.

There are dramatic pages without number in this great story, as Helene Magaret tells it, not all of them on the western plains, either. There is, for example, a thrilling account of the horrors of Cholera in Saint Louis, and there is the equally dramatic account of the great fire in that same city, both of which Pierre De Smet shared. But it is, after all, the narrative of the man's splendid efforts to christianize and civilize the Indians that makes the story here; and incidentally, it is a great story for a non-Catholic to have told as it appears, it was in the first instance. If memory serve aright, the author was a non-Catholic when the story of Father De Smet and his Indians was first written, though, happily, she is not so now, when what appears to be a reissue of her story makes its appearance.

It is a great story of a great man and a great dream; of the man and his effort, let one sentence of his own tell; this one: "I was two years in the mountains without tasting bread, salt, coffee, tea, or

sugar; I was for years without a bed, without a roof; I have been six months without a shirt on my back; and I thank God for it, and would most willingly exchange my present situation for the like again."—F. J. Mueller.

Salt of the Earth, S. M. Shaw, Newman Book Shop, Westminster, Md., 1948, pp. 237, $2.75.

THESE conferences, the author modestly states, are offered to the "new priest"; the veteran of many years standing will find them every bit as helpful.

Father Shaw, a priest of the Diocese of Westminster, has spent eighteen years in the presbytery, evidently eighteen t h o u g h t f u l years, in the active ministry; the conferences are clearly a distillation of his experience. This it is which makes them particularly valuable that other priests will immediately recognize the validity of his insights and the eminent sanity of his counsels.

Salt of the Earth is a practicable book. While there is no slighting of the traditional ascesis with which we are, perhaps, too familiar, the whole is freshened and revitalized. One finds the ancient principles, each in its accustomed place; one finds them too in this new guise affective and effective.

The author is at his best, it seems to us, in his keen analysis of the obtrusive role of Self (Part 1) and in his moving Epilogue.—G. J. G.

The Christ of Catholicism, by Dom Aelred Graham, Longmans, New York, 1947.

THE latest book by Dom Aelred of England's famous Ampleforth Abbey, capable author of **The Love of God** and **The Final Victory**, is a distinguished contribution to current Christological literature.

Although inclined to accept the author's claim in the preface (that no single existing work in English contains the matter treated) with the qualification that much of it is to be found in Arendzen, Russell, Fillion, et al., one nevertheless cannot but admire the scholarship and conciseness of expression evident in this work.

Much of the value of **The Christ of Catholicism** is to be found in the author's knowledge of the periodically popular theological aberrations of such prominent non-Catholic thinkers as Barth, Niebuhr, Brunner, and Kierkegaard. Kierkegaard's famous **Either/Or** formula is used in the presentation of the Catholic position on the challenge of Christ to the soul.

Dom Graham's commentary on the Beatitudes (though much shorter than that of Father Gerald Vann in **The Divine Pity**) is an especially well-written section, happily free from the author's rare lapses into a somewhat turgid phraseology, the scholar's traditional **bete noir**.

We have in this book no picture of Christ as "a good man" or simply an "edifying human example." Dom Graham is interested in painting a picture of the divine Christ, the Second Person of the Blessed Trinity. His object, in short, is to present the Christ of Catholicism as the Christ of reality. In this regard he has been eminently successful.—Robert P. Mohan.

Introduction to Philosophy, Louis de Raeymaeker, Ph., S.T.D., Joseph F. Wagner, Inc., N. Y., 1948, viii + 297, $4.00.

CANON de Raeymaeker's work is well known to American scholars, not well enough known to the incipientes for whom St. Thomas felt so much concern. We trust that this translation and adaptation by Harry McNeill will remedy the situation. The **Introduction** is divided into three main parts: a general view of the field; a survey of the history; an initiation into what the author calls "the life of philosophy"—a sketch of the nature of the intellectual life and its tools. There is a great deal of helpful information, too, provided in the way of bibliographies.

It strikes us that the present work will prove ideal for introductory courses. The problem has always been where to draw the line in such matters. There are excellent texts available which purport to serve this end but which strike the reviewer as being far too difficult or too diffuse; they are hardly **introductory.** There are other texts sometimes offered by publishers, accompanied by ecstatic blurbs, which seem to leave off just where philosophy begins. The text here offered should solve the problem: the teacher is left free to adapt his material to his own needs, to expand easily at will, yet not to burden his pupils with questions that require a more professional learned approach. — G. J. G.

The Well of Living Waters, Pascal P. Parente, S.T.D., Ph.D., Herder, St. Louis, 1948, pp. 335, $3.50.

THIS addition to Dr. Parente's works, **The Ascetical Life**, and **The Mystical Life**, appears to be the result of a spiritual hobby. It consists of a series of well-chosen texts culled over a long period from Scripture, the Fathers and Doctors of the Church, and the saints, providing primary sources on most of the subjects of the spiritual life, with which the author (who has taught Ascetic Theology to most of the seminarians at Catholic University in recent years), is obviously conversant.

Although there is a somewhat arbitrary character to the subjects chosen and their arrangement, and although the necessarily limited character of the citations prevents the book from being a concordance in any strict sense of the word, it is a handy accoutrement to that preacher or writer who wishes to have primary sources at his disposal without immersing himself in numerous (and generally unavailable) tomes.

Dr. Parente's enumeration of texts does not prevent one from deriving much benefit from a continuous reading of a given subject. The book will add impetus to the laueable contemporary effort to rediscover the Fathers, although such is hardly its primary aim.

The reader could find the matter of this book in other places, but he could never find them more conveniently.—Robert P. Mohan.

The Case of Peter Abelard, Ailbe J. Luddy, O. Cist., Newman Book Shop, Westminster, Md., pp. 94, $2.50.

FATHER LUDDY offers us a controversial book on an old theme. Quite naturally (and not only be-

cause he is a Cistercian) he takes up the cudgels for Bernard against his flashier adversary Ableard. He takes up old cudgels, too, some of which Bernard himself swung with mighty effect. The result is a highly entertaining and valuable little summary of this famous fight to the death.

Unfortunately, Fr. Luddy is fighting a wraith that seems never to lose its fascination. We venture the opinion that Abelard will still win the reader's sympathy. Appearing like a meteor in twelfth-century skies, wielding the weapon (for him, two-edged) of the new logic, he took his world quite by storm. There was nothing he couldn't do with his wit and his audacity except save himself and his orthodoxy.

Fr. Luddy will not be swayed by the appeal of the man. He goes after him line by line (a bit grimly perhaps?), word by word. Some of his zeal as prosecutor strikes us as strange. Abelard was arrogant, contradictory, perverse if you wish, wrong-headed, Protean. But he wrote some of the loveliest lyrics in Medieval Latin; he is so typically human in his greatness as in his misery; he is so much the mirror of the (then) New Learning that he seems to merit at this late date the approach rather of a Peter the Venerable.

If we seem to have fallen under the spell of this fascinating figure, spare the alarm; we will reread Fr. Luddy's indictment. After all, Milton is sometimes said to have let Satan run away with **Paradise Lost**. Abelard was no devil even if he was smart as Hell.—G. J. G.

Currente Calamo

Continued from Page 806

modern totalitarian form makes so strong an appeal to great masses of people in many parts of the world." Perhaps at least in part it is due to the fact that it is so often opposed in what **Time** calls (in another context) Protestantism's "dim and sentimental way." Christians outside **the** Church must find out what Christianity means. We humbly pray that **Deo adjuvante** they may succeed.

Quasi-Clerics

IT seems that that little article, "Attention, Chandlers!" in our July issue, caused a divided reaction among the candle manufacturers of the country.

It's remarkable, by the way, how extremely conservative the old-line chandlers are. They have such a long tradition of serving the sanctuary that they are considered by many almost as quasi-clerics, closely akin to acolytes.

Anyway, the article must have been a little ambiguous in its direction. Some of the manufacturers interpreted it as a slur on their integrity. That was far from our intention, of course. The writer of that little essay simply pointed up a problem—the possiblity of deception. We thought it might put pastors on their guard against dealing with fly-by-night jerry-built concerns underselling the rest of the trade through sham.

We are supported in that interpretation by one long-established

house which asked permission to reprint the article as it stood for promotion purposes.

To set the matter beyond all doubt, however, we here record our belief that no nationally established chandler—and you know their names through the decades of their advertising—no such firm would have any truck with hucksters of spurious or synthetic beeswax. We credit their professional knowledge and experience no less than their integrity.

A Mission for Irish Protestants

THE June issue of **The Irish Ecclesiastical Record** had an article describing "A Mission in Ireland for Non-Catholics." The mission covered the six Sundays of Lent and was preached in the church of the Most Holy Redeemer, attached to the Redemptorist Monastery, Clovard, Belfast. A footnote reports that "the average attendance of non-Catholics on each Sunday night was about 1,350"!

From that, and from the whole tenor of the article, one could conclude that the Irish have religion in their blood—certainly that Irish Protestants seem to have more interest in things supernatural than their American co-religionists.

About 80% of the questions were the outcome of the Protestant teaching that the Bible alone is the Rule of Faith: "Many points of Catholic doctrine and practice were raised and proof of their liceity from Scripture was demanded"—although, says Father Cummings, the author, this need not argue that Protestants are better acquainted than Catholics with the Bible. He quotes Bishop Hedley to the effect that "Putting aside the Protestants who use Scripture as a mere quarry for aggressive texts, and those who have no more than that illusive smattering which is the result of sitting in church, it is only here and there that you find anyone who knows the Bible really well. The good old-fashioned Protestant—generally a woman—who loves the Bible and has it constantly in use is not very often met with."

Most asked about was purgatory; next in number came questions on prayers to Our Lady and the saints, image-worship, the Pope, and the Church.

We were much interested in the fact that the congregation sang "Lead Kindly Light" and "Nearer My God To Thee"—the former written by Newman before his conversion and hence a Catholic hymn only through courtesy, and the latter definitely a Protestant hymn.

And that raises the point of what, precisely, makes a hymn Catholic or Protestant. Association certainly has a lot to do with it. Although the Battle Hymn of the Reformation, Luther's "Feste Burg," is no more than a paraphrase of the Psalm **Deus, refugium nostrum et virtus,** it could never be rehabilitated for Catholic usage.

On the other hand, suppose we find a gifted heretic with a sincere devotion to the Blessed

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Mother. He has another heretic set his verse to music. The lyrics are orthodox and, for the sake of the argument, we'll say that the tunes are excellent. Are they Catholic hymns? Certainly we can't say that the acceptability of a hymn depends on whether or not the poet and his composer made their Easter Duty.

However—if we don't interrupt this line of thought we'll find ourselves working up to another of those hymn editorials . . .

'Superficial Knowledge' Is Not Enough

THEY'RE really going after Communism in the Diocese of Malaga. According to the London **Universe**, Bishop Herrera has started a diocesan Social Institute of Our Lady of Victory and St. Joseph—just for priests.

Bishop Herrera founded and edited the Madrid Catholic daily El Debate and was formerly National President of Catholic Action.

The institute provides a two-year course in all aspects of labor-management problems, Catholic social teaching, economic history, and social legislation. There will also be a course on Soviet Russia.

"No priest interested in the social question should be unacquainted with Communism, its theory and history, and the present state of the world," the Bishop writes in a pastoral letter.

"Superficial knowledge of Communism, such as may be gained through the reading of propagan-

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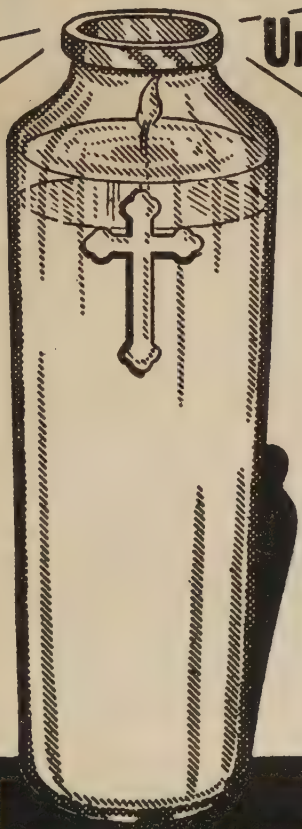

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da literature or through the anti-Communist press, is not enough."

The Answer to Hatred

DEPLORING the venom poured out in his broadcasts each Sunday night by Walter Winchell, especially with the intensification of the Palestine crisis, the editor of **The Catholic Mirror** points to the action of Father Thomas J. Carroll, a Boston priest, as the application of an antidote.

Director of the Boston Catholic Guild for the Blind, and honorary chaplain of the Blinded Veterans' Association, Father Carroll has organized a campaign to raise funds for the relief of blinded German veterans.

At this writing, our American veterans, blinded in the war, have contributed $500 to buy CARE parcels for their German counterparts.

One of the American boys remarked—"I think it's a good idea to take your boots out of a guy's teeth once you've got him down."

We don't know what Walter Winchell might think of such a sentiment, or Mr. Morgenthau, but to us it sounds like applied Christianity.

Have Any Old Rosaries?

PRACTICALLY every rectory has a sacrarium of sorts—an "omnium gatherum," usually a drawer or an old box, containing rosaries, holy pictures, battered prayer-books and medals swept up each week by the janitor. After all, one can't just pitch such things into the waste basket. They're blessed. And yet they're

not good enough to be put back in use.

We would suggest that our readers gather up at least the medals and rosaries, broken or otherwise, and send them to Mrs. Sebert Kline of 579 S. Champion Ave., Columbus, Ohio, who makes a hobby of reconditioning such objects of piety and getting them back into circulation. Certainly they're not doing any good accumulating dust and verdigris in our rectories.

Correspondence

Another 'First'

IN the article on "Firsts" on page 726 of the October issue of The Priest" it is stated that Father Coakley of Pittsburgh, was "the first to install a public-address system in a Catholic Church—in 1926."

To keep the records straight I beg to inform you that a public-address system has been in operation in the Basilica of St. Mary, Minneapolis, Minnesota, since 1923.

Yours very sincerely,
Rt. Rev. James M. Reardon, P.A.
Pastor

More on Birth Control

Editor:

FIRST, a note of explanation. I belong to the Junior Clergy; perhaps this will account for my different (I'll even say peculiarly personal) slant on reading the article on Birth Control published in your last issue. I must admit that I was left groping strangely in the middle somewhere—I won't say I was disgusted. It was simply the

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Father Foster introduces each psalm in its setting, outlines the circumstances which gave rise to it, and follows this with a short review of its meaning and the application of its teaching to everyday life. He has availed himself of the new Psalter and here and there in the course of his explanation he has introduced Latin phrases from the key verses to link together the whole psalm.

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same amazement I experienced when Scobie committed suicide and the priest said: "The Church knows all the rules but it doesn't know what goes on in a single human heart."

The point of the article was why Catholics prevent births. Christ's answer of self-control was pointed out to be an incomplete one. I also think the author's "solutions" were incomplete. They were at least too implicit for me.

Where in the name of God is the logic in telling a Birth Control addict, who wants the sexual pleasures of marriage, to completely abstain? It's like telling a person who wants to live, but whose food is only poisoning his system, not to eat. Practising Birth Control for personal, physical, social, or economic reasons has nothing to do with the non-sinfulness of the act. Birth Control is no problem. The answer is clear-cut. It's wrong!

I very much disliked reading that we priests can even reach those people without a firm purpose of amendment "only by making the observance of God's laws on married life attractive personally, physically, socially, and economically." I never knew that before, that is, I just never realized that "for better or worse" was not meant to include personal, physical, social, or economic "worseness."

Marriage is a vocation. It is the way two people choose to save their souls. The husband is the way, why and how he can save his. soul, and she is turn is the way, why an dhow he can save his. That, to me, is the beauty and the dignity and the sanctity of Christian marriage. I acknowledge that

good health, immunity from sociological problems, better economic conditions all would alleviate anxiety about the future in this world. But only that! What about the next world? What about Sainthood?

To my mind, the Faith has most to do with the sanctified happiness of married life. Sure, I know Doc says wifey will die if she becomes pregnant again (if she does, let's hope she never practiced Birth Control), and that hubby doesn't know now how he will manage to feed and clothe another . . . all of which brings me to what I wanted to say in the beginning. . .

"I say to you, then, do not fret over your life, how to support it with food and drink, over your body, how to keep it clothed. Is not life itself a greater gift than food, the body than clothing? See how the birds of the air never sow, or reap, or gather grain into barns, and yet your heavenly Father feeds them; have you not an excellence beyond theirs?

"And why should you be anxious over clothing? See how the lilies of the field grow; they do not toil or spin; and yet I tell you that even Solomon in all his glory was not arrayed like one of these. If God, then, so clothes the grasses of the field, which today live, and will feed the oven tomorrow, will He not be much more ready to clothe you, men of little faith? . . Make it your first care to find the kingdom of God, and His approval, and all these things shall be yours without the asking."—Knox, New Testament, Mt. vi, 24-33.

Sincerely yours,
George Groucutt
Warren, Pennsylvania

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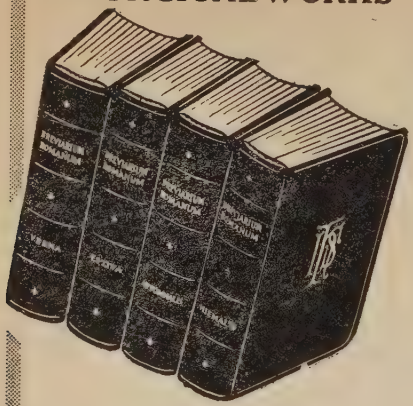

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Correspondence

Why the Silence?

Editor:

Our Sunday Visitor and many other Catholic publications have for some time been stressing the story of Fatima and the importance of the First Five Saturdays' Devotion.

But the pulpits of the Catholic churches seem strangely silent about them. I have yet to hear any definite solicitation by our priests in regard to the Five First Saturdays. If the devotion is so important, why doesn't the Church do something about promoting it?

Sincerely yours,
S. E. Schneider

1599 Pennsylvania Avenue
Detroit 14, Michigan

Comment on 'The Priest'

Editor:

JUST a few brief words of congratulations—

1) In general, on a very fine little magazine and the attitude it takes, which strikes me as a just pride in the divinity of our Faith and a deep humility regarding its humanity. Too frequently, people who would never give way to personal pride will revel in community pride: we see it in Religious, each extolling the virtues of his own Society.

An extreme case is a throw-away blotter I came across recently, emblazoned with a slogan praising a particular Order. The man who coined that slogan probably spends much time each year meditating on humility. . .

We secular priests are too ready

to gloss over our own faults, sometimes even hailing the very faults as virtues. Your magazine seems willing to publish and to proclaim our errors and faults. It's the only way they'll ever be corrected.

2) In particular, for two very fine articles containing so much that has long needed saying—the one on lying, and the other, more recent, on the 6th Commandment.

I never thought I'd live to see the day when anyone would have the nerve to publish the correct doctrine on these subjects. I have always maintained that the correct definition of a lie as a sin is "The telling of what is not true **(locutio contra mentem)** to one who has the right to the truth." That definition throws out all necessity for the balderdash about mental reservations and covers adequately the case where Our Lord said He was not going up to Jerusalem and then went. — And the article on the 6th Commandment was superb.

Regarding this latter subject: There was a Chaplain (priest) near me overseas. He is a fine preacher and has a reputation. I had heard a lot about his proclivity for preaching on the 6th Commandment; in fact, it was said that this seemed to be about the only subject he ever spoke on.

One day a lad who ordinarily went to the Mass at which this priest preached, told me he was not going any more. The reason—

"We have lectures and movies and talks on sex in our outfit by the doctor, chaplain, and C.O. In the barracks, the talk seems always to center on this theme. The movies and the shows we see have

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Correspondence

more than their share of it. We have posters warning against V.D. plastered everywhere we go. When we go out, we are warned to take 'mechanical prophylactics.' There was only one place where we were not overwhelmed with sex — and now Father So-and-so has put an end to the chance of having even that one hour free of it."

I am now waiting for a good article on obedience which, it strikes me, has long since been dragged from the middle of the road where, as a virtue, it rightly belongs. How about something on this subject, especially the relationship between superiors and subjects, more especially when the superior is canonically in the wrong, most especially, perhaps, when he treats his subjects as something a little less than human!

Please omit my name if you should publish this.

Sincerely in Christ,
G. J. B.
South China

The Holy Name of Mary

Editor:

THE writer humbly offers two reflections for the "Correspondence" section of your outstanding magazine for the priesthood. The first concerns "Mary, Queen of the Clergy," so beautifully emphasized by Father Boylan in the August issue of the Priest. It seems, from definite statistics, that Her Heaven-mentioned Name is not being used so much today in Baptisms. The recent Asbury Park, N. J. Baby Parade, which contains entries of children from many sections of the U. S., published a list of first names of

these children; and Mary was not in the first ten—or even near it. But in 1928 Mary was number one. Shall we priests permit the "Queen of the Clergy" to have her beautiful name on the last pages of children's names? Perhaps, we should mention the "forgotten name of Mary" frequently in announcing the hour of Baptisms. Or shall "Linda" and "Diane" ore "Karen" be first?

Our second humble reflection is this: Are we not secularizing the holy priesthood in leaving off 'Rev." before our names so often? More than one layperson has so stated the fact—with variations. Some wonder who wrote a book, or magazine article, etc. It matters much who did—priest or layman. The authority and responsibility are greater when it is known that a priest did. Besides, the pagons do not like us to use "Rev." It advertises God.

Sincerely,
Rev. John F. Welsh
St. Denis' Church
90 Union Avenue
Manasquan, New Jersey

Vigilant Shepherds

Editor:

IN the reading room of the local public library I noted on the magazine shelves a copy of **The Nation**, which a screaming front page caption "The Vatican Front For Fascism" or some such title. It was the first of that anti-Catholic series by Paul Blanshard. The article included a grotesque cartoon of the Holy Father, but was cleverly written. It lauded the Catholic laity—scored the hierarchy.

Even though in the same read-

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Correspondence

ing room there was one Catholic monthly magazine and a copy of a diocesan weekly, we believe that public libraries do foster bigotry and unbelief. What can we do about them?

Two things, perhaps. 1—See that a capable Catholic is on the literary selection board. 2—Have the diocesan director of the league for decent literature arrange with the executive of the library that anti-Catholic propaganda be put on a par with the anti-Semetic and anti-Protestant propaganda. I could find no anti-Semetic or anti-Protestant literature in the public library magazine shelves which so prominently displayed the anti-Catholicism of **The Nation**. In these days of "brotherhood" we believe that would be the best argument to put before the public librarian. Good Shepherds are vigilant shepherds.

Fraternally in Christ
Busy Pastor.

Duluth, Minnesota

A Suggestion

Editor:

RATHER adept at penny-pitching, I can't resist the temptation to offer my two-cent suggestion for some future issue.

Recently, while making my annual retreat, I read **The Priest of the Fathers**, by Heston, C.S.C. Besides the fact that the book is a gem, I came upon one little classic in particular. He mentions that they had taken some sort of a poll to discover what could be done to make the campus life of a Catholic College even more spiritualized. One lad dropped this suggestion into the box,—"Have priests say Mass the way Our Lord would

do." Explosive — isn't it? Even makes you think!

Keep up the fine work. Despite all criticism to the contrary, "Julie" is a pleasant addition. What was it someone said about "trying hats on if they fit you?"

Best wishes,
Charles R. Mollen, C.SS.R.
P. O. Box 5418
Tampa, Florida

A Letter from South India

Editor:

There is a kind person by the name of Mrs. Mary Dickenson, St. Francis Hall, Darby, Pa., who has most generously subscribed for **The Priest** to be sent to me. Thank you, too, for I get it regularly.

It is lovely reading. The May number especially was splendid, I think. I read chunks of it to the boys in our Preparatory Seminary here and the article that thrilled them most and pained them most was the one on "How To Lose Souls" by the Congresswoman, Mrs. Clare Boothe Luce. Things like this don't happen in the missions, for most of the funerals that we do have a modest fee of a few cents and sometimes not even this.

Most of the Fathers here enjoy reading **The Priest** and when it comes there is almost a 'scrap,' for each one wants to be the first to read the articles. I wish more people would read **The Priest.**

Would you be kind enough to make an appeal for me for two things: first for prayers for the perseverance of our 212 lads in our Preparatory Seminary and secondly for some books for our library.

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Correspondence

The books could be of any kind provided they are for our future priests.

Let me thank you for all that you are doing for us and let me assure you that we shall remember you in our daily Masses and the lads in their prayers. You can render a lot of help to these poor boys who will one day have the fortune of being other Christs.

Yours very gratefully in Xt.,
Dennis Duarte, S.D.B.
Catholic Missions
Tirupattur, N. A.
South India

Fatima Booklet Available

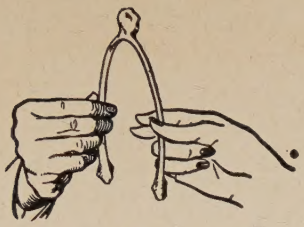
Editor:

WITH regard to your Editorial (The Priest, September, 1948) on the conversion of Russia, I have compiled a little booklet which is being used very successfully here at St. Monica's and in several other churches in the Rochester Diocese.

In answer to our Bishop's request, services are held each First Saturday evening at 7:30 (as Confessions begin). The Rosary is said with the meditations in the booklet and the service ends with Benediction—in all about 30 minutes.

The First Saturday Communions have increased greatly since the services began. The booklet is also being used for the daily (private) recitation of the Rosary, and we used it for a Novena to Our Lady of Fatima during the month of May.

Very sincerely yours,
Harold F. Rogers
St. Monica's Rectory
Rochester 11, New York.



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